Theorematis Thaumaturgia de Metaphysicae

The Metaphysics of Thaumaturgic Theory

eremita arcanum

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To DD the love of my life and center of my orbit.

-and-

For the one who shall come after, so that they may gett beyonde time and y^e^ spheres.

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Introduction

"Profound activity (clouds and thunder) forms the conditions for Difficult Beginnings."
—I Ching-3, translated by R. L Wing.

The current Western practice of magick, particularly as drawn from the Grimoire tradition, focuses heavily on the practical rather than the theoretical with extensive lists of utilitarian formulas, spells, and step-by-step instructions for explicit "experiments." What seems to be missing is a clear viable theoretical structure to describe what lies behind these operations. Yet, perhaps, it is not actually missing, but split off from the wider world of the practitioner by the ideological cartesian split between science and its disowned parent discipline of thaumaturgy.

Anyone who has studied the history of science must admit that sorcery is the sire of science since the chemist clearly devolves from the alchemist while the astronomer is the inheritor of the astrologer. The split between science and sorcery originated in science's inability to develop a theoretical structure that could describe both mechanical and synchronistic phenomena. Because of this failure, what science could not explain has become ignored even when it shows up in modern scientific experiments while sorcery continued in a practical vein without a compatible theoretical framework.

In her description of the origins of alchemy, Carl Jung's apprentice Marie-Louise von Franz, characterized the Egyptian understanding of the magico-chemical art as focused heavily on practical application, while the Greek approach was completely theoretical, so that when the two came together *"in a very fruitful marriage,"* they produced alchemy (1 p. 2). If we were to find a theoretical structure compatible with the laboratory evidence of modern science while providing a description of the phenomena of magic as experienced, then we could use the tools of science to advance our understanding of sorcery. This alchemical marriage could produce a fruitful science of synchronistic phenomena and a new thaumaturgic technology.

This treatise began when its author stumbled onto a mathematical proof on quantum nonlocality produced by John H. Conway and Simon B. Kochen called *The Strong Free Will Theorem*[1] (2). While this proof has

languished, ignored, and forgotten in the backwaters of physics oddments, once this author discovered it, there was little doubt that this theorem contained a key to a wholly different view of reality. A view that could possibly heal the cartesian split between the scientific and mystic sides of human thought that substantially interferes with the research of psychical and thaumaturgic (or magickal) practice.

We will explore the meaning of this theorem and its implications in later chapters, but to understand the potential influence of such a change in viewpoint implied by Conway and Kochen's theorem we can look back to a time when the scientific community found itself forced to change a portion of its materialistic viewpoint. Before the advent of the 20th century experimental physicists Albert A. Michelson and Edward W. Morley performed an experiment in an attempt to identify the elusive "luminiferous aether", which the scientific community assumed existed. To their surprise they found nothing, the scientific community found itself in a quandary. All their expectations were wrong. It wasn't until 1905, almost 18 years from the first experiment in 1887, that renowned theoretical physicist Albert Einstein formulated the theory of special relativity formalizing the implications of the Michelson/Morley experiment that the speed-of-light was constant in all frames of reference, and there was no need for a luminiferous aether.

Today the working assumptions about freewill within the scientific community is that, if it is allowed to exist at all, it must arise spontaneously from the mechano-chemical mechanism of the, specifically, human brain. Current assumptions do not allow animals to have freewill regardless of how they actually behave. However, the implications of the "Strong Free Will Theorem" turns this idea on its head. If quantum interactions express any level of freewill, then freewill must exist at or below the level currently observed in quantum physics. In essence freewill, rather than being a special feature of humanity, is actually a fundamental feature of reality. This is as revolutionary an idea as that required for special relativity. It changes everything. It removes the necessity for humans to be special actors in a non-actor universe. It simplifies our view of reality, and as any scientist will tell you, the simplest solution is the best.[2]

As the theorem of special relativity is the result of Einstein accepting the results of the Michelson-Morley experiment, this treatise is the result of

accepting the implications of the strong free will theorem[3]. It is, however, not completely dependent on that proof, but has, as the idea grew into statements applicable to documented experience, proven itself to be, if not absolutely true, at least, usably true. As a map can never absolutely define a territory, one theoretical framework can never absolutely define reality, but we can get close enough to make it useful. However, the framework described in this treatise comes much closer to describing synchronistic phenomena, as documented, than one could reasonably have expected by simple accident.

This treatise is the results of ongoing research into the consequences of the strong free will theorem and how it applies to the historic experience of synchronistic, psychical, and thaumaturgic phenomena both inside and outside the laboratory. In this respect, we will in this text not only explore how freewill operates as a field underpinning reality, but how psychical structures, human and otherwise, interact with this field, and how that produces the experiences of acausal changes in the ordering of reality. With this insight we can examine traditional and modern practices with an eye to understanding the underlying processes and with that knowledge develop theories on how to improve the effectiveness of those practices.

However, this work does not come without a caveat. While it grows from the best science available, at no time should the reader be under the illusion that this is a scientific treatise or that the scientific community might ever accept it as science. What this text presents is philosophy, "of the old order,"[4] sometimes referred to as metaphysics with an eye toward its application in sorcery. This treatise is a grimoire, but not of the traditional style. Most grimoires, including modern ones, have the same problem as cookbooks—they tend to devolve into recipe books. The problem with this is, if you teach someone a recipe, you have only taught them one recipe, but if you explain why and how a recipe works then you have taught them how to make their own.

So, this is not a grammar book, or a cookbook of recipes, but a grimoire of pure theory to compliment and rebalance the praxis heavy view of the current literature. As a treatise on theory, it presents a "theory of magic" rather than a magical theory. Ramsey Dukes, a well-known and respected British magician, and author, identifies magical theories as a theory where "in place of 'proof of' … we have 'experience of'", and "in place of

‘knowledge of’…we have a ‘feeling for’” (3 p. 92). Additionally, he considers a magical theory as one for which disproof by science is irrelevant. Such theories, like the “Four Elements” theory, are semiotic in nature and designed for direct practical use through metaphoric thought. A theory of magic on the other hand has the mission of providing an understanding of how and why magical theories work so that one may construct better magical theories.

The material in this grimoire does not require anyone’s belief. It is not a new religion, nor does it overturn any old ones (or Great Old Ones). The metaphysics works regardless of the reader’s acceptance or rejection of its principles, and since the universe doesn’t care what we believe, why should the reader care what other people believe.[5] The use of the strong free will theorem is theoretically a weak point for attack by future science, however, the mathematical proof appeared in peer reviewed journals and has survived international critical review, so it is as solid as any theory of science.

Hopefully, the development of this theory of magic will be as fruitful an endeavor as the union of the Greek and Egyptian worldviews that produced alchemy. There is, however, a slight possibility that carried into practice, the knowledge distilled here may pose a danger to the reader. The danger is slight because the text does not provide any clear formulas for practical application. The reader will have to go somewhere else for the foundational techniques even to begin. The whole purpose of the text is to establish a theoretical framework for making practice more effective, and subsequently, if successful, someone already working on the bleeding edge could easily find themselves off the cliff.

The work done here is a correlation of forgotten or ignored understandings of reality, and as the eloquent H. P. Lovecraft warns, “…*the most merciful thing in the world, I think, is the inability of the human mind to correlate all its contents. We live on a placid island of ignorance in the midst of black seas of the infinity, and it was not meant that we should voyage far”* (4 p. 1). However, if the reader like the author chafes at any restrictions on “*voyaging far,*” they should feel free to expand the theory and use the tools suggested, but one must make sure to properly ground oneself before starting any high voltage workings.

Additionally, there are no excuses for the wide range of sources dragged into this text, some kicking and screaming on the way. As the

economist W. B. Arthur in his book *The Nature of Technology* says about the origin of new technologies, "*at the creative heart of invention lies appropriation*" (5 p. 115), and while thaumaturgic practice has always been a form of technology, this treatise is an attempt to create a new *domain*, a new way of looking at and working with psychic, synchronistic, and thaumaturgic phenomena using modern tools and understandings of reality.

Therefore, in this work, there will be no lists of angels or demons or any specific examples of sigils or pentacles. Instead, it contains a discussion of a theoretical framework as the basis for a new technological domain, worked out both from first principles, and drawn together from a variety of resources. All textual references have their sources documented in a scholarly manner so the reader may trace back the origins of this research to advance their own study.

There are also no apologies for the occasional use of references to current cultural story and myth, as story is the best way to transmit wisdom, and the fastest way to communicate a complex idea within any given culture is to refer to that culture's myths. However, there is a warning to the reader that this is a work in progress since this edition, in fact any edition of this grimoire, is just a snapshot of current understanding. Following the example of Mylakhrion the Immortal,[6] this author has distilled their current understanding in textual form, to use it as a reference for future works. This is a living grimoire not a dead text. Later editions may refute what this one contains or may rework the ideas with more detail.

Furthermore, while this treatise may refer to practice, it is not a manual for practical working, nor should one use it for teaching initiates as the author is not now, nor has ever received the qualifications to train anyone. While a practitioner, this author's personal practice is eclectic and eccentric, and in many ways still a neophyte student. Therefore, this text will not bore the reader with personal results and is not a pretext for selling classes or founding lodges, and in any case, like Marx, the author could never be a member of a lodge that would let someone like them join.[7]

The author of this treatise does not have any overwhelming desire for the fame of history or the establishment of a legacy. Nevertheless, there is a worry about the loss of hard-won knowledge, as experience shows that one of the first things conquerors do is burn the libraries of the conquered. Nor is knowledge safe in times of peace, as the public tends to bend to the

arrogant zeal of piety, leading to bonfires of books. Therefore, however the reader obtained this copy, *"keep it secret; keep it safe,"*[8] and know that copying, particularly by hand, is an ancient and honored traditional practice among magicians, sorcerers, and witches.

Just remember that while multiplication makes survival of the text more likely, casting pearls before swine can put both text and reader into the fire, as happened all too often in 12th century Europe. After all, Galileo's crime was not in saying the heavens were imperfect, but in saying it in colloquial Italian rather than priestly Latin. Consequently, keep in mind Eliphas Levi's four indispensable requirements for attaining the knowledge and power of the wise, *"an intelligence illuminated by study, an intrepidity which nothing can check, a will which cannot be broken, and a prudence which nothing can corrupt and nothing intoxicate. TO KNOW, TO DARE, TO WILL, TO KEEP SILENCE"* (6).

Metaphysics of Metaphysics

"Let's say that I taught them Chess instead of English. Every conversation would be a game. Every idea expressed through opposition, victory, defeat. You see the problem? If all I ever gave you was a hammer…"
—Louise Banks (Amy Adams), Arrival (2016). Denis Villeneuve, Eric Heisserer. Paramount Picture.

In the opening of his magnum opus on metaphysics, the German philosopher Heidegger began with a question: *"Why are there beings at all instead of nothing?"* He called this *"the first of all questions"* (7 p. 1), and he spends a great deal of his work developing the meaning of being and existence. The problem with Heidegger's metaphysics is that it is not very "meta." Why doesn't he open his Metaphysics with whether "nothing" is even possible, or better yet why is there physics at all? The issue is that answering the question of why 'things' exist is not really metaphysics. What defines metaphysics is the question "what questions can one ask about reality?" Metaphysics begins by questioning the question.

A metaphysics is a model—a base set of axioms from which one views the world. Because it is humanly impossible to view the universe from all possible perspectives at once, it is the job of a metaphysics to establish a useable viewpoint. However, as Einstein's theory of General Relativity has made clear, there is no preferred vantage point from which one can make absolute *objective* observations. This means that any model—any metaphysics that one uses, cannot be perfect, it can only help or confuse, and in most cases, it will do both at the same time. However, one cannot do without a metaphysics, and if one tries then the unconscious will choose what metaphysics to use with all the biases of the rejected content of the psyche.

Language derives from metaphysics because the words one can use in a language and the ways one can construct phrases sets a boundary on what one can say and how one can think. However, unlike the Sapir-Whorf hypothesis,[9] a language itself does not actually create these boundaries. Instead, it is the metaphysics of the culture that creates these boundaries, and its speakers encode this metaphysics into the structure of the language as they develop it in their everyday speech. These assumptions encoded in

the language precede the language, but the language reinforces those assumptions in later generations.

The metaphysics of the day is the "Great Machine," or the "Great Clock". While generally considered by the scientific community as obsolete, it is still the model used because previous generations baked it into the language of science. When one uses the language of modern science, the assumption of the existence of a determined chain of processes like gears in a clock is there in the background and references to it are inescapable. This makes talking about reality using any other model, like perhaps *a forest growing self-referentially* or as *flows of forces in balance*, nearly impossible because the language only has the idea of gears. Even when physicists use the mathematics of waves, they fall back to interpreting these wave interactions in the deterministic form of gears.

The metaphysics one has available determines what questions one can ask. All other questions are either inconceivable or unintelligible. That is why when scientists stumble onto new phenomena the first question they ask is "how does it work?" What they mean is not "how does it work," but how does it work in the language of gears. If they cannot model the phenomenon as a clockwork mechanism, they cannot talk about it, and it becomes impossible or worse unspeakable—censored.

In Greece, archeologists digging among the ruins of ancient Geek homes occasionally found petrified bones among the ruins. These bones were dinosaur bones, but since, as history claims, the ancient Greeks could not have known about dinosaurs, the presence of the bones among the layers of Greek habitation was an unexplainable phenomenon. Because they were unexplainable, archeologist tossed them onto the pile of refuse and never mentioned them in their papers. Eventually, someone noticed these discarded fossils and realized that while the ancient Greeks did not have the concept of a dinosaur, they were aware of the fossils found in the ground around them and they were perfectly capable of collecting them as curiosities.

While the ancient Greeks did not have a metaphysics that included dinosaurs, they did have giants and dragons in their lexicon, but the metaphysics of ancient Greece is incommensurable with the metaphysics of 18th through the 21st century science. When finding references to the bones of giants and great serpents in the ground, archeologists glossed over these as "mythological," but these references were not about mythology when the

bones were on display in ancient Greek homes. Because science could not translate between ancient and modern metaphysics, archeologists misread the old documents and questions that they might have asked remained unanswerable.

The scientific language of early modern archeologists did not have the words to explain the existence of dinosaur fossil collectors in ancient Greece, so they rejected the evidence out of hand, and even among the latest archeological scholars the idea is unthinkable. If one does not have a metaphysics that allows one to conceptualize a phenomenon then one cannot talk about that phenomenon. When researchers at the Rhine parapsychology center and the Stanford Research Institute (SRI) observed and reported psychic phenomena in the lab, the first question asked was "how does it work." Unable to phrase the answer in the shape of a gearbox the scientific community assumed the phenomena did not exist. Thus, there is always a default assumption that the unexplainable is nonexistent.

When the botanist and author Monica Gagliano (8) demonstrated in the lab that a mimosa plant could remember previous experience and change its future responses to match the expectation of its memory of previous events, the scientific community initially rejected her research because she did not explain "how" a plant could have memory. In the standard mindset of modern science, memory requires a mechanical explanation involving neurons and a brain. Since no mechanical explanation currently exists for plant memory, there is no satisfactory way to express to the rest of the scientific society the demonstrated fact that plants remember. Because it is unexplainable, the community assumes any results are either false or even faked, and they must either ignored or actively vilify as fraudulent any and all such evidence no matter how carefully documented.

If one wants to ask new questions, if one wants to explain phenomena that is unexplainable in current language, then one needs a new language and that requires a new metaphysics. This book is about the metaphysics of thaumaturgic theory and about the theories one may extract from that metaphysics. It establishes a metaphysical model not only describing what thaumaturgy is, but how one can effectively theorize about it. In order to do this, we will create new words and new language structures which will allow us and future generations to think and speak about the world in a different way.

This change of viewpoint will bring new vistas into view. It will open the door to possibilities which were previously unrealized in the past because they were unthinkable. We will find new questions that did not exist before and explore and explain phenomena that we could not allow to exist before. From this new vantage point, new answers will appear, and a new world of exploration will come into view. The impossible will no longer be impossible; the unthinkable, no longer unthinkable. For we will have put words to the unspeakable.

The Problem

When a distinguished but elderly scientists states that something is possible, he is almost certainly right. When he states that something is impossible, he is very probably wrong.
—Arthur C. Clarke, Clarke's First Law. "Hazards of Prophecy: The Failure of Imagination", Profiles of the Future (1962).

Humanity has a long history of encounters with physical phenomena occurring in synchrony with mental events or with the contents of physical reality being in direct meaningful relationship to the contents of the psyche. While many "*distinguished but elderly*"[10] scientists will state that this is impossible, or just a coincidence, the overwhelming experiential and experimental evidence of recorded history indicates otherwise. It is true that people recording such incidents may embellish the report of their experience, it is just as often true that many recite the events they encounter in truthful detail.

In his therapeutic work with patients, the famed psychoanalyst Carl Jung noticed that during very intense mental states, a psychical content of a patient's mind could manifest in a meaningful way within the same timeframe as a physical event. Jung called this coincidental dance between mind and matter *synchronicity,* and when he coined that term, he defined it as an acausal ordering principle, which is something that orders both physical and psychical reality without going through the medium of matter (or matter-energy). However, Jung's public view of synchronistic phenomena was quite different from his private view.

While publicly Jung spoke sparingly about synchronicity and only hinted at it revealing a deeper link between psyche and matter, privately Jung began to understand that such phenomena were much larger than just the odd coincidence occurring in a therapy session. One cannot limit such phenomena to psycho-physical coincidence as if it were just an accident. Instead, we must look at the whole range of acausal phenomena as historically experienced including Jung's synchronistic phenomena, psychopraxic or parapsychological phenomena (telepathy, psychokinesis, clairvoyance, precognition) and thaumaturgic phenomena (magick, thaumaturgy, sorcery, witchcraft).

All three of these types of phenomena present as synchronous psycho-physical events occurring together in a meaningful relationship without a cause-and-effect connection. They all represent acausal ordering governed by the content of the psyche rather than a physical linkage. While how researchers or practitioners view these types of phenomena varies, the basic structure of the phenomena presented is the same. Some element of the psyche through some transformation becomes physically apparent outside any possible physical cause leaving only acausality as an explanation.

Jung recognized descriptions of synchronistic acausal phenomena appearing historically in different forms in many cultures throughout time. Some of the traditions in which Jung found descriptions of acausal ordering are the Tao (or Dao) of Chinese philosophy, the writings of Hippocrates the famous physician of ancient Greece, Theophrastus a 3rd century BCE philosopher, and Philo of Alexandria from 1st century BCE Egypt. Jung's apprentice Marie Louise von Franz writing on Jungian theory in *Psyche & Matter* quotes Albertus Magnus, the 13th century German friar, theologian and philosopher, as saying, *"the psyche possesses the power (virtus) to alter external material things when it enters into an extreme emotional state and when a favorable astrological aspect also coincides with this. This is the basis of all magic and all supernatural occurrences."* (9 p. 210)

Far from treating Albertus Magnus' opinion as a form of superstition, Von Franz maintained that synchronicity was not a new phenomenon but is an old one recognized by people in all civilizations. We will find in the course of understanding these phenomena that what Albertus Magnus states is demonstrably correct, even in a laboratory setting, down to the influence of an *"extreme emotional state"* and the *"astrological aspect"* which we will explore later under the name *qualitative time*. Jung found qualitative time to be compellingly real, and even pursued the nature of astrological aspects outside his therapeutic work realizing that its working wasn't due to some causal link with the heavens, but an acausal temporal psycho-physical relationship.

Realizing that synchronistic phenomena were real and that their existence presented a real challenge to our understanding of physics and the nature or reality, Jung, with the help of his friend and physicist Wolfgang Pauli, attempted to synthesize an understanding of how synchronicity as an acausal ordering principle operated. Together they created a diagram with causal and acausal ordering on one axis, and matter-energy and space-time

on the other axis. Unfortunately, if one spends any time studying this diagram and Jung's writings around it, one quickly concludes that it doesn't go anywhere—it doesn't really illuminate the problem in a way that allows for further exploration.

While Jung and Pauli spent a great deal of time trying to solve the puzzle of synchronicity and the mind's relationship to matter, both men in the end found the idea of acausal ordering too disturbing to follow to its final conclusion. For despite their best efforts, Pauli, with his head in the stars and Jung, with his mind in the psyche, did not get far in bringing their two worlds together. Jung, like most people, found it difficult if not impossible to think in terms of acausality, and even occultists, who regularly believe six impossible things before breakfast,[11] generally find it hard to allow acausality into the room.

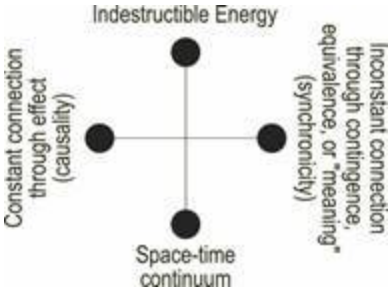
Indestructible Energy
Constant connection through effect (causality)
Inconstant connection through contingence, equivalence, or "meaning" (synchronicity)
Space-time continuum
Figure 1 Jung-Pauli Diagram

Figure 2 A better diagram

Among 20th century New Thought occultists, the primacy of causality derives clearly from the Sixth Hermetic Principle,[12] which informs both modern science[13] and esoteric practice, and declares *"Every Cause has its Effect; every Effect has its Cause"* (10 p. 38). The basis for this statement is that there are multiple planes so that an effect that appears to have no cause will have one on a higher plane. In most of these explanations the term plane is ambiguous, but generally speaking a *plane* is similar to the other dimensions common in Science Fiction stories. In actual usage the meaning of *plane* varies by tradition where some may relate planes to the sephirot of the Kabbalah and others to the chakra of early Hindu teaching.

The problem with this argument is that it requires an infinite number of planes to push the cause further and further up the chain of being, or it requires a "first cause," which then begs the question of what caused the "first cause" to start the process. One of the founders of the New Thought movement, H. P. Blavatsky, taught that there were seven planes, so after you reach the seventh heaven what becomes of causality? Clearly, the postulated existence of multiple planes does not resolve the issue of an infinite chain of causes and effects.

At some point, one must accept that everything does come from nothing in spontaneous generation even if it is at a level of existence beyond our ability to observe. Something uncreated must create or nothing else can exist. While this works well for monotheist religions and humanist deists, it is very unsatisfying for the student of sorcery as it chains the *future possible* down to the *unchangeable past*. Yet experience shows that this unyielding chain-of-being does not really hold since in our daily lives we regularly run into the disruptions produced by freewill choice.

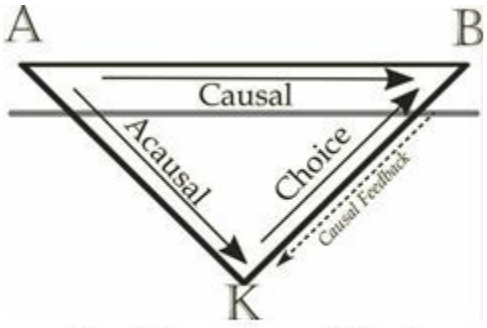

Figure 1 The causal-acausal triangle

Freewill choices break the causal chain and introduce unpredictability and uncertainty into the world. People do not always respond to stimuli as expected, nor do they always wait for a stimulus to act. Additionally, as the theoretical discussion in a later chapter will demonstrate, freewill is an essential part of the universe. We cannot simply relegate it to the special domain of human activity as if humans were something separate from the rest of reality. There is something about the universe itself that is fundamentally unpredictable, and it encompasses both human and nonhuman alike.

To understand acausality though, we must consider how it fits with causality. With freewill part of the underlying structure of reality and constantly breaking the chain of causality, we must see that acausality is an inescapable part of the universe. However, while acausality may interfere with the ordering of causality, we may take some comfort in Jung's suggestion that acausality has an ordering of its own. In this ordering acausality differs from causality in its *material* expression.

Figure 4 Warp & Weft

Materialists hold that matter is the only fundamental substance of reality, and that it follows the rule of Einstein's theory of special relativity that a cause can only occur in localized physical interactions with the effect within the boundary of the speed-of-light. If we allow the materialists' assumptions about the nature of causality, if not their assumptions about matter, then any physical event that occurs spontaneously without a material traceable linkage within the range of speed-of-light interactions must be acausal.

This would be an effect without a materially plausible cause. We might consider such acausal orderings the weft that allows the warp in the fabric of reality to hold together, or the gap that keeps the gears of reality from meshing. Without these cuts of acausality through causality, the universe becomes a fixed thing, completely predictable with no possible variations—in other words it becomes truly dead matter. We will see later that such predictability is by information theory the very definition of meaninglessness, the original source of modern angst, while the existence of unpredictability inherent in acausal ordering is the calculable meaning that makes reality real and alive.

Acausal Metaphysics

A person is smart. People are dumb, panicky dangerous animals and you know it.
—K, played by Tommy Lee Jones in "Men in Black (1997)"

If human experience clearly shows that acausal phenomena are real, why is it so difficult for researchers to come forward with their documentation of these effects? Perhaps the fact that these phenomena are acausal in nature makes it difficult to identify the link between human intent and a synchronistic event, since the source of the effect being acausal makes it, by definition, impossible to prove causality, and proving causality is the cornerstone of the current scientific paradigm. It is not true, however, that we lack all scientific evidence for a capability in humans to trigger acausal events.

The Rhine Research Center in North Carolina, sometimes referred to as the Rhine Institute, is a research center for parapsychology originally attached to Duke University. The Rhine Institute started in 1930 as the Duke Parapsychology laboratories under the stewardship of Joseph B. Rhine, widely considered the father of modern parapsychology. It was, in fact, Dr. Rhine who coined the word "parapsychology" to separate his Duke team from other groups doing standard psychological research. He and his wife Dr. Louisa E. Rhine in collaboration with Professor William McDougall and other researchers studied ESP (also coined by Dr. Rhine), Psychokinesis, Telepathy, and Precognition along with occasional Poltergeist incidents.

In 1965 Dr. Rhine reached the University's mandatory retirement age, but rather than giving up research, he founded the Rhine Research Center as an independent non-profit research group. While the Parapsychology laboratories at Duke itself closed down by 1985, the Rhine Center, located near the Duke campus in Durham, North Carolina, continues research and educational work in parapsychology as well as acting as the caretaker of Dr. Rhine's research.

Within the Center's archives are as much as ninety years of research results clearly indicating the existence of psychical phenomena. Much of the research done under the strictest protocols or procedural methods found in any laboratory. During the many years of experimental studies, the Rhine

lab came under constant criticism claiming its protocols were faulty, and each time the lab reviewed its methods and strengthen them to eliminate any possible loopholes. Regardless of the strength of their methodology the scientific community at large generally continues to ignore Rhine's research. With all this documented history and laboratory evidence at our fingertips, why is research in this area still anathema?

One of the problems that Jung ran into when trying to study synchronistic phenomena was a cultural bias toward the primacy of matter or the metaphysical assumption that matter is the only real substance. Even though he had direct experience of a linkage between mind and matter, it took years for Jung's *doubts* to manifest. They showed up in his later writings as vague references to synchronicity and the apparent objective autonomy of archetypes. It is only in his private writings that his true feelings about the psyche's objective reality and relationship is really visible.

The reason for Jung's reluctance to public commit on his views is that there is a great resistance within the official cannon of scientific and political society to admit the reality of these phenomena. There is something disruptive and difficult about the idea of an acausal link between mind and matter that causes the ego-conscious mind to rebel. When Jung did write or speak about this linkage he had to constantly circle around the thought because the culture of his day (and ours today as well) will not allow such a linkage to exist. The mere suggestion endangered Jung's attempts to have psychoanalysis accepted as a full science, and even our modern academic society often sidelines Jungian psychology because it deems it too spooky.

Jung was not the only victim of this suppressive effect. Indeed, it has and still does encompass anyone approaching the subject. Despite this cultural and academic bias, we have historic experiential evidence for physical events occurring in synchrony with psychical contents without any physical causal link. In all our recorded past, humankind has repeatedly documented persons triggering such events on purpose, and in most cases seeing themselves as the cause, though as any scientist will explain there is no physical connection between their thought and the 'resulting' event.

Ingo Swann worked at the Stanford Research Institute researching the phenomena of Remote Viewing." Remote Viewing is a technique of using psychical impressions of a target to gain information about the target. One

example of this is a remote viewer "viewing" the contents of a building and identifying those contents from a remote location using only their mental impressions of the location. During the Cold War between the United States and the Soviet Union, the US Department of Defense called Swann in as a consultant because their sources indicated that the Soviet Union was spending a significant amount of money on psychical research, and the U.S. military was afraid they were missing something which might become a threat.

What Swann found was that while scientists in the U.S. explained psychical phenomena (ESP, telepathy, and remote viewing) as a mental effect, the Soviet Union's scientists saw the same phenomena as a biological phenomenon. Among modern scientists anything psychical or of-the-mind was by definition unreal, but a biological or bio-electrical explanation was different. It was this difference in explanation that allowed the secular Soviet state to fund psychical research while the US had simply ignored it.

Swann recalls that, *"In the American mode of psychic understanding it had long been assumed that telepathy, in keeping with the mind/body dualism favored by Westerners, was primarily a mental effect, not a biological or an electromagnetic one. ... The Soviets, however, made this connection [with bio-electric effects], and consequently did not feel they were dealing with mental or psychological phenomena per se"* (11 p. 19).

So, the common question that hung over the work of Jung, Dr. Rhine and Ingo Swann was, "how does it work," and any assumptions about "how it worked" made a big difference in how the scientific community received any evidence. One of the unwritten cornerstones of modern science is the use of a metaphysical model to explain or interpret the results of any experiment. It is unwritten because most in the scientific community apply such models unconsciously and are unaware of the arbitrary nature of them, and the most common model used is that of a machine or a clock.

The existence of acausality violates the metaphysical model of the mechanical and deterministic "Great Clock," ingrained in the dominate cultural of the modern Western scientific community since at least the 18th century. Along with the model of The Clock, is the assumption of the primacy of matter, which states that only matter exists. If one assumes that everything possible derives from the cause-and-effect or mechanical nature of matter, one cannot allow acausal linkages. Under this materialist

assumption, acausality cannot even exist. Anyone finding evidence to the contrary must forever put that evidence aside as untouchable. It is a proverbial Catch-22,[14] an inescapable dilemma caused by the existence of conflicting dependent conditions. To even consider the idea of acausality, one must jettison centuries of scholarly opinion and theory even though that opinion and theory is clearly wrong and incomplete.

More disturbing, acausal phenomena seem to carry with them a contamination from the Trickster Archetype that resides in the human collective unconscious, inducing the appearance of deceptive behavior in anyone associated with them.[15] Ironically, the Trickster is the primary archetype of humanity itself, representing the unadapted fool that miraculously succeeds in surviving despite the odds. It is humanity's 'tricks', tricks that certainly include science but also something more, that give it mastery over the world.

Among animals, humans seem to have a more than average habit of attracting synchronistic effects, especially when under stress. Everyone has had the experience of "accidentally" running into someone or finding something that helps them when they need it the most. Everyone has also had the experience of having the worst happen to them just when it would do them the most good. We are constantly tweaking reality, but we are doing it unconsciously at the level of the Jungian Self, so the effect does not always please the Ego, and science, focused on rationalizing reality, focuses heavily on the rational Ego.

To make matters worse, the scientific community itself seems bound by an enchantment of its own making, an *"Incantamenti Ratiocinium"* or enchantment of rationality if you will, which drives the community towards a normalized rationalization of reality that completely denies acausality. This may be the result of the hegemonic nature of said community, and as Catherine Bell, author of *Ritual Theory, Ritual Practice,* notes in her discuss on the relationship between hegemonic ordering and ritual practice that:

> *The truism that "every established order tends to produce…the naturalization of its own arbitrariness"[16] indicates a process in which agents not only accede to a shared sense of reality but also effectively reproduce that reality in ways that continue to empower them to act (12 p. 84).*

So, Bell is saying that agents of a hegemonic community tend to enforce their own arbitrary beliefs in order to maintain a reality that provides them power, preference, and control within the community. This applies as well to the humanist rituals of the modern scientific community as it does to those of any religious order or secular state. In order to join the scientific community, a person must become an agent of the hegemonic order so that scientists themselves enforce the bias of the community to maintain the power and prestige of the community. Anyone refusing to participate in the enforcement suffers ostracization.

This hegemonic prejudice does not impugn the scientific method, but it should make one cautious about blindly accepting the standard interpretations of results. It is important to always keep the data of an experience separate from the interpretation as quite often more than one interpretation can fit the results. That does not mean that we have to abandon science, the scientific method, or the results obtained at great cost by the scientific community.

However, we must recognize that, up to now, most progress in exploring and exploiting acausal phenomena resides with amateur practitioners using direct experience and haphazardly cobbled together theoretical models. This lack of a solid theoretical base is a constant obstacle to practitioners, who more often than not, end up falling back on trial-and-error tactics.

While most people have an idea of what constitutes psychical or magical effects, these same people are unable to actually define what that means. This is not surprising since up until now there hasn't been a real metaphysics or physics capable of describing the mechanics of synchronistic phenomena. We've been very much in the position of the famous psychic Ingo Swan when an army general asked him simply, *"Could you tell me…what the word 'psychic' means in terms I can understand?"* He thought everyone knew what psychic was, but suddenly he realized that there was no available definition that wasn't a circular tautology. It took him four months to give the general an answer (11 p. 37). In his book Swann doesn't actually say what that definition was, though one suspects that it comprised several pages rather than just a paragraph.

Therefore, to make any real progress in understanding and using acausal phenomena we need a new metaphysics. We need a metaphysics that doesn't assume a bias for matter primacy hobbling it to only cause-and-

effect thinking, and we need a metaphysics that can integrate both the causal and the acausal events into a holistic view of reality.

We need a metaphysics that allows the mental and the physical to exist on the same plane of action, and finally, we need a metaphysics that can form the basis for a stable system of thaumaturgic practice which can accommodate all the phenomena that practitioners experience in their direct encounters with the wider reality. A metaphysics is a model, not proof of reality. However, one should not just make one up out of thin air. It needs to derive from evidence as experienced both personally and shared, and it needs to match the evidence of laboratory experience as well.

Objectivity vs. Reality

The only way of discovering the limits of the possible is to venture a little way past them into the impossible
—Arthur C. Clarke, Clarke's second law

When we talk about "direct experience" and "wider realities" it is perhaps wise to stop and consider what we mean by these things. What constitutes direct experience as opposed to indirect and what do we really mean by reality? In particular, how do we know something is real. Before we move on to model making, we need to understand the evidence on which we should base our models. There is a piece of metaphysics that needs clearing up on the subject of subjectivity and objectivity.

There is a common misperception, especially among materialists, that only the objective is real, while subjectivity in such circles implies unreality. This assumption is indefensible, because, in fact, only subjective experience is ever real or even possible, while objectivity is a synthetic category constructed by comparing one or more subjective experiences. The very idea of *Scientific Objectivity* is a relatively recent invention.[17]

As Lorraine Daston, a historian of science and director emerita of the Max Planck Institute for the History of Science, and Peter Galison a philosopher of science, and Joseph Pellegrino University Professor in history of science and physics at Harvard University, point out in their book *Objectivity, "The history of scientific objectivity is surprisingly short. It first emerged in the mid-nineteenth century…"* (13 p. 27). They go on to detail how the use of photography changed the way scientists see the world from the idea of Truth-to-Nature to Scientific Objectivity, but this is only one way of viewing experiential data, as Daston notes, *"Before objectivity, there was truth-to-nature; after the advent of objectivity came trained judgement."* (13 pp. 27-28) Photography made scientists realize that there was a bias in the human eye-brain combination, but only later did they learn that the film-lens combination had its own set of biases.

Introducing a mechanical measuring device does not make an experience any more real, absolute, or objective. Any event so measured is a subjective experience to the device itself, since a second device may present a different reading. Worse, reading, and interpreting device

measurements is a subjective activity, which can and has produced varying results from different viewers. This restriction of *real* experience to subjectivity does not limit itself to physical experience where the input channels are all physical senses, but it is also a feature of the internal experience of the psyche, given that such experience can only occur relative to a single focal consciousness.

In truth, there is no absolute vantage point from which to view any portion of reality, every view originates from a contextual point. Subjectivity is inescapable as Daston and Galison point out, "*...there is no getting rid of, no counterbalancing post-Kantian subjectivity. Subjectivity is the precondition for knowledge: the self who knows"* (13 p. 374). Every viewer, mental or mechanical, has a viewpoint. A non-conscious viewer will contain biases derived from its structure and position. Where a consciousness is involved, the viewpoint will contain biases derived from experience and emotional involvement. Even gods, if conscious entities, must view reality from a particular point of view—from a specific mental context. The movement to *trained judgement* from *mechanical objectivity* suggests that the scientific community does understand that there is no way to completely eliminate these biases. The hope of *trained judgement* is that by documenting data collection bias scientists can still factor out the subjective view. Unfortunately, it is much harder to document much less remove the personal bias of the experimenters themselves.

Objectivity, as recognized today, results from two focal consciousness's, such as two humans, communicating their subjective experiences with each other, and after correlating those experiences, accepting them as substantially the same and thus objective. This is clear from the scientific method, as practiced, where reproducibility is everything. In the scientific method, a result is only valid if objective, and that requires two individuals or groups of experimenters to agree that their subjective experiences (i.e., their experimental results) are substantially the same. More to the point, at least two experimenters must agree that they have completed substantially the same experiment with the same result within a reasonable range of error. It does not matter how many times a single experimenter repeats the same results, if a second one cannot agreeably reproduce them then the community considers the first one non-objective.

However, if two people see a mirage and agree on what they've seen, then the observation of the mirage is objective regardless of the reality of the mirage itself. Therefore, objectivity does not guarantee material reality, but only an agreement of the subjective experience of reality. The existence of objectivity also requires the communicative presence of two people. An individual stranded on a desert island can never establish objective reality as all experience for that person can only exist subjectively. While repetition of experience can produce a synthetic objectivity, such as looking away from what one sees to look back and see if it is still there, it is still only subjective to that person.

Even when two people agree, as in the example of the mirage, the experience, while objective, may continue to be unreal in some of its aspects. Two people can agree that two colors are the same while still disagreeing on the color itself. Humans are social creatures with an emotional involvement with their environment, so there is never anyway for any number of them to truly pin-down reality to a completely omniscient, neutral, and detached view. There will always be bias with any shared "objective" viewpoint reflecting the social interactions between the persons sharing their experiences.

What this means, in the end, is that one cannot disparage an experience by calling it subjective as these are the only real experiences possible. Moreover, if two people accept their experiences as objective that does not mean that their individual subjective experiences are absolutely identical, but only that they have accepted them as substantially identical. A third party looking at their respective accounts might find their individual experiences quite different, which means that objective reality is, by definition, consensus reality with the limitation of the boundaries of the agreeing parties. While there may be a shared non-consensus reality underneath, we can only become aware of it through subjective experience and objective consensus.

All this is important as the issue of subjectivity has haunted parapsychological and occult research for some centuries. It has been a great frustration to parapsychologists that despite having the most stringent controls of any research field, they could never eliminate subjectivity in their experiments. This was, of course, a fool's errand forced on them by the larger scientific community to continuously discount any results from such research. As stated before, it is impossible to remove subjectivity from any

experiment because only subjective experience is real, and objectivity can only exist where parties agree on their experiences. If one party based on political, emotional, or personal bias refuses to agree then establishing objective reality is impossible. A biased reality may be “objective”, but it is never real. In theory, we can synthesis an infinite objectivity from an infinite set of subjective experiences. In this way one can get close enough to absolute objective to do what one wants, but there will always be a gap between infinite shared experience and the source of that experience that is reality itself.

This raises the question of how we can objectively explore and understand synchronistic effects that include the psyche, which one can only experience on an individual subjective basis. Since the experience of the psychical phenomena are immaterial and only weakly identifiable in experiments involving matter-energy, the solution is to assume that the psyche is not an unreal reality. Instead, the psyche is a shareable reality that humans can experience, and that our subjective experiences inside our own minds, if communicated, can convert to an objective consensus, at least at an abstract level, on the structure of the underlying psychical reality and how it operates. For now, we can assume that such objectivizing communication is physical, though it is possible that once one establishes confidence in the objective nature of the experience itself, non-physical communication is usable as well.

A pioneer in this is Jung, who turned multiple subjective observations of his patients into an objective consensus on the structure and functioning of human consciousness. Using similar observations, we can expand our subjective experience of the human psyche and its synchronistic material connection into a high-level objective description of the functioning of acausal ordering. All we have to do is establish a consensus of experience.

Unfortunately, that’s only the first step at understanding reality. Once you have a set of stable consensus experiences that you can use as evidence, you then must interpret that data. To do this requires the application of a useable metaphysics. A metaphysics is a model of reality that places data into a context which allows the sign and symbol processing of the human mind to turn the raw data into knowledge and then understanding. While there are many metaphysical models possible, usable models are harder to come by. However, we should at least review the already existing models to find what’s useful before trying to craft a new one.

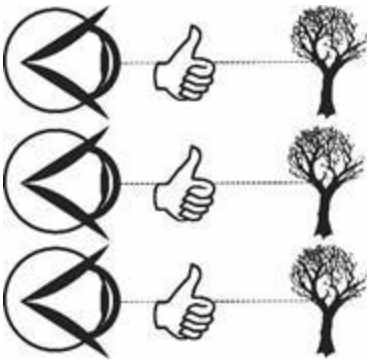

Figure 5 Objectivity

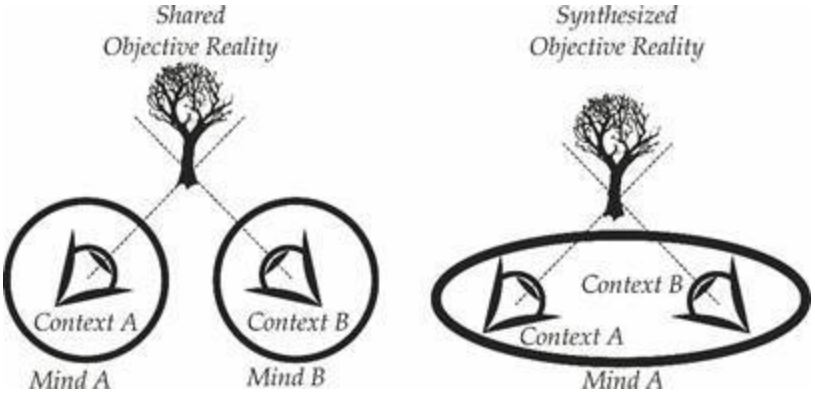

Figure 6 Shared vs. Synthesized Objectivity

Existing Models

"It's only a model"
—Patsy: Terry Gilliam, "Monty Python and the Holy Grail (1975)"

It is not like we do not already have metaphysics currently in use that can turn signs and symbols into some kind of knowledge and understanding. In fact, we have several, and with the advent of the internet, we are practically awash in them. Perhaps if we compared some of them analogically, we might find one we could use.

During his *Glitch Bottle* podcast interview with author Gabriel McCaughry, the podcast host Alexander Eth suggested an analogical model for the relationship of magical systems to mysticism. In this analogy Eth suggests we can view a magical system as *"a ship sailing over the ocean of mysticism"* (14 p. 46:39). While it is difficult to compare systems directly, one could compare systems structurally in the same way one would compare the construction of different types of sailing vessels. Alexander Eth did not go into any depth or detail in his analogy, but we can use this idea to create a comparative method that relates one magical system to another, rather than to mysticism, by imagining them as different types of sailing vessels and ignoring the ocean they sail on.

Using this conceptual model of a ship's structure, if we were to examine the various systems in current practice and compare them analogically with maritime technology, we could perhaps illustrate some of the advantages and shortcomings of each approach. We could for example start with the latest *Chaos Magick* system originating with Peter J. Carroll and Ray Sherwin and made famous by its adherents on the internet. We might imagine the maritime analog of the Chaos system as like someone grabbing anything that floats—any bit of driftwood—and hanging on until something better comes along.

This is not to disparage the system since much of its results have been impressive, but the analogy does show the inherent weakness that the users of *Chaos Magick* have tacitly accepted. While the *Chaos Magick* model provides immense freedom for the practitioner to shift paradigms at will, it affords no grounding or pattern on which to build larger structures. The assumption that all paradigms are equally useful leaves practitioners with no methods for measuring the potential effectiveness of new techniques

beyond the haphazard ones of trial and error. One never knows if the next log they reach for will float or sink quickly under their weight.

The older Crowleyan system, propagated by the Hermetic Order of the Golden Dawn and the OTO,[18] we might describe as a boat reconstructed from bits of archeological information by someone who had never seen a boat before. Aleister Crowley constructed his system from a limited knowledge of Gnostic, Greco-Egyptian and Tibetan esoteric thought while still clinging to Christian mysticism and Medieval Grimoire techniques. Considering that when he started, he had no idea what such a system should look like, he did an amazing job of constructing a mostly consistent useable paradigm. Even with huge cracks in the system, the Crowleyan metaphysics is the primary foundation for Western magic lasting for several generations.

It is nearly impossible to reference anything in modern practice without looking back to Crowley and the OTO. However, while this foundation is more stable than the Chaos system, there are still large gaps over which practitioners must leap in order to use it. Some pieces feel stuck on with duct tape, and despite being a product of the early 20th century its interpretation of synchronistic phenomena is already feeling old and dated. While nearly every metaphysics developed since Crowley's time looks back to him, many practitioners have moved on.

Around the world there are still traditional practitioners following paths that may or may not predate Crowley and whose practice we might equate to a Polynesian outrigger. Like the ancient boats these traditional practices have a beautiful construction along practical and experiential lines and capable of taking their followers deep into magical practice. However, there is no theory behind them, only the individual experience of generations of crafts-persons passed on from master to disciple. One should listen closely to these practitioners, since they have firsthand knowledge of practical craft, but what they will teach is the practical application. The idea of creating new methods is often anathema to them.

With the advent of modern archeology, we've come to learn a great deal about the ancient Egyptian model, on which the Crowley metaphysics is a riff. Egyptian metaphysics is very much like the physical ships the ancient Egyptian's built for sailing down the coast of Africa. Like their ships the ancient Egyptian magical system is an intricate vessel made up of many carefully crafted pieces that fit together perfectly into a sophisticated whole.

There are indeed useful concepts within Egyptian magical theory such as the concepts of Neheh (time) and Djet (eternity) which we could view as causality and acausality. The only difficulty with modern practitioners using the Egyptian system is that it plugs directly into and depends on the ancient Egyptian culture, which makes it nearly impossible to use directly today, as that culture no longer exists.

In its place, we have the Hermetic systems that are essentially mutated versions of Greco-Egyptian and other Mediterranean thaumaturgic and theurgic methods recorded mostly as collections of recipes. The most famous of these collections are the Greek Magical Papyri written between 100 BCE to 400 CE which contain bits and pieces of magical recipes, prayers, and hymns. Much of the non-recipe text in these materials points at initiation rituals leaving further education of the initiate to their spirit guides or Holy Guardian Angels. There is some evidence that at one time there was more material, but probably mostly in the form of verbal teaching directly from master to disciple. The continuity of this teaching is very much broken though efforts are still underway to reconstruct it from the fragments collected.

The Indo-Tibetan systems as practiced by Daoist and Buddhist monks suffers the same problem as the Egyptian and Hermetic models since they tie deeply to the originating culture in both theory and practice. Someone brought up in that culture can certainly use those systems, but while the West has distilled some Indo-Tibetan techniques out of their cultural ground, much of it remains ungrounded and rule of thumb based, rather than supplying any real foundational theory of operation. However, there is a lot to learn from Tibetan and non-Tibetan Buddhist practices as they have retained much of their esoteric teaching intact. It is unfortunately exceedingly difficult to work with these techniques unless one submerses oneself wholly into the culture.

Finally, there are several traditional and reconstructed systems that were originally like rafts made of driftwood, but which have more recently had fresh logs inserted in the form of new metaphysical explanation to make them more solid. Prominent among these are the various branches of the legacy of Dion Fortune who grounded a form of Hermeticism on top of Jungian psychology. Unfortunately, while Jung was an excellent metaphysician his collaboration with Pauli did not provide a solution to synchronistic phenomena, and because Jung could not publicly question the

modern belief in the Cartesian split between matter and spirit or the primacy of matter, his work tends to point in a direction opposite of where Dion Fortune ended up. This means the ground under Fortune's theory can be slippery though her practical experience makes reading her work useful for training.

This is not to say that Jung's theories are not useful in developing a theory or magic, this treatise, in fact, makes heavy use of him, but his work on synchronicity is just not a sufficient foundation for a stable coherent metaphysics. While all of these systems are serviceable to a point, they suffer from instabilities caused by an insecure base and require a high degree of direct experience to work properly. Making a fresh start is not easy, but Nick Farrell, editor of the Hermetic Journal, notes:

> *Occultism's main problem is one of baggage. Over the years so much has been added to it, particularly in the 19th century which probably did not need to be there. Ideas which were shoved under the bonnet of Western Magic do not really need to be there. However, they remain and people managed to get extremely obsessed with them.(15)*

Society profits from a healthy respect for past experience and traditions, but there is no reason to hang onto dogmatic ideas that arose from outdated cultural biases and unfounded assumptions. We shall, however, not jettison direct experience or proven techniques.

Towards a Solution

Analogy seeks proportion of relationship while Metaphor seeks the projection of a transcendent pattern.
—Noxaura Corvina Pavor

In the end, we are aiming for a technology operating on principles of synchronistic phenomena. The economist W. B. Arthur in his book *The Nature of Technology* about the economic structure of technological development tells us that phenomena *"are the indispensable source from which all technologies arise.* (16 p. 47)*",* but technologies rely on *principles* and principles are different from phenomena (16 p. 49). Using phenomena requires deriving the principles which govern the functioning of a technology from a viable model of how the phenomena occurs. This means we need a stable and objective (i.e., shareable) model of acausal phenomena from which to derive the principles of thaumaturgic practice. In some sense, Arthur implies, that the models we use are themselves the technology (16 p. 63).

If we were to put together a new, more stable and objective, model, a vessel more like a 19th century Clipper ship than a makeshift raft or rowboat, then we would do well to follow the Egyptian example and start with our current understanding of the universe. After all, the priests that put the Egyptian system together were the most educated and scientifically advanced members of their society. We can look then to some developments in mathematics and quantum physics, and in particular to a recent theoretical proof on the resolution of quantum events to provide a more stable modern base.

From this base camp, we can begin our climb, establishing axioms, deriving theorems, and verifying the theory against existing practice. We can then apply the newly minted theorems as principles to old techniques with the hope that we can leverage our practice to a higher level of effectiveness in a process Arthur calls *redomaining* the existing practice, like exchanging propeller-based engines on a plane with reaction-jets. While this redomaining leap is very much like trying to jump from a 20th century Biplane to 21st century Jet, we can lean on the work of many

different researchers who over the last one hundred years, have left us an accumulation of experimental and theoretical writings.

Once we've established this new domain, we can explore its potential to create new tools and methods that lead to new forms of practice. As Arthur notes, when we drill into phenomena, *"effects uncovered earlier begin to create methods and understandings that help uncover later effects* (16 p. 58)*."* Each advance in understanding accumulates and accelerates the next advance. We start by extracting basic principles which then combine to provide the foundation for more advanced principles allowing for more complex applications.

This hope of leveraging a new domain, however, comes with a caveat: that by its very nature, no theory on the generation of purposeful acausal effects will ever gain wide acceptance of the general scientific community. Much of the existing research that we will rely on, the modern scientific community obstinately ignores due to that community's inherent bias against the immaterial and the acausal, but there is no need for us to make the same arbitrary mistake. For this reason, this treatise will not attempt to prove the existence of these effects nor attempt to argue over the ability of humans to produce them. Instead, we will only address the concepts around a workable theoretical framework for explaining and exploiting this set of phenomena.

We will assume that the experiential evidence of centuries of human history is not dismissible out of hand. This treatise will work with that evidence where those who recorded these experiences made a clear good-faith effort to accurately document it, and we will attempt to fit these experiences into a consistent metaphysical model. This will illuminate the nature of synchronistic experiences and provide a better understanding of the reality behind them. This knowledge will then allow further development of theory and practice.

In the next few chapters, this treatise will establish a new metaphysical theory that we will use as a grounding for a new framework. We will then use this ground as a foundation on which to build and derive new concepts and theorems that will give us a higher platform on which to stand for future development and discovery. Using this platform, we will demonstrate how this framework applies to synchronistic experience and thaumaturgic operations, and then based on this application, extend the model into places where practice usually does not go.

Hopefully, this will illustrate the usefulness of this new theoretical framework. While this framework remains perhaps forever theoretical, that does not mean it is not useful. After all, the old Ptolemaic model was still useful even if flawed. For many years, it allowed the calculation of planetary positions until our ability to measure those positions reached a level of accuracy sufficient to reveal the theory's holes. Today, there is sufficient evidence at hand with which to verify the model and validate that it at least makes reasonable explanations of the described phenomena.

Therefore, accepting the liminality of the subject and the potential ahead, we can begin to examine the nature and practice of human generated acausal and synchronistic events under the name *thaumaturgy*. Why use the word *thaumaturgy*? Because in science and technology there is a long tradition of the use of Greek words to designate technical ideas. This tradition originated in the use of Greek terms by ancient Roman authors when the language of science was Greek. It is for this reason that Jung used the words synchronicity and synchronistic, and why we prefer Psychopraxic to "mind-practice."

Additionally, alternative words such as "magic" derive from Persian rather than Greek and carry a lot of baggage. In particular, lay people often confuse magic with stage or deception magic which is why the occult community has coined the alternative spelling derived from old English of *magick*. Therefore, to keep everything in the same domain and away from confusing issues, we'll use the term thaumaturgy for purposefully induced acausal phenomena.

The Theory

“Humans see little and believe even less.”
—Icelandic saying (Becca Tarnas (17))

The simplest way to define thaumaturgy is as *the use of non-material phenomena to produce a material effect.* Material phenomena as opposed to non-material phenomena, are inherently casual, meaning there is always a cause-and-effect link. Since we’re dealing with material effects, any cause-and-effect linkage will inevitably lead one to classify the phenomena producing the effect as material. However, any effect produced through non-material means must inevitably be acausal because there is no material cause in evidence. Therefore, as noted previously, this treatise defines thaumaturgy as *the practice of generating human induced acausal events,* since the resulting phenomena lack a viable cause-and-effect linkage.

Besides the word thaumaturgy, practitioners have historically used the word ‘magic’, after the Persian Magi who practiced a form of theurgy and thaumaturgy, but the English language overloads this term as the art of deception magic or prestidigitation. This is why some practitioners have taken to alternate spellings such as ‘magick’ to avoid any confusion in their intended subject. However, in this treatise we will stick with the word ‘thaumaturgy’ from the ancient Greek θαῦμα (thaûma), meaning ‘miracle’, and ἔργον (érgon) meaning ‘work’—literally miracle work or the art of working miracles, and producing effects without visible cause is clearly in the realm of miracle working.

To create a theory of thaumaturgy properly grounded in human phenomenological experience, both inside and outside the laboratory, we will have to begin in the realm of science, specifically in the realm of quantum physics and mathematics. The reason for this is simple; earlier thaumaturgic theorists grounded themselves in the science of their time, like the ancient Egyptians who used the best metaphysical knowledge of their day to produce their thaumaturgic theories. The ground under those ancient theories has moved drastically since their original formulation, which means that anything built on top of them are now discordant with modern knowledge. Creating a more stable theory requires recreating this foundation on the new ground, as we now understand it. Therefore, we will start with a foot in a high-level look at the quantum universe and, contrary

to expectations, we may find that this new foundation produces very familiar structures reflecting theories that go all the way back to the earliest days of ancient Egypt itself.

When Einstein first became aware of the entangled and non-local nature of quantum theory, he was horrified and responded with *"[God] does not throw dice."*(18) His own theory of Special Relativity required a direct determined causal link limited by the speed of light in which did not pose any random element. Heisenberg, on the other hand, considered that *"not only is the Universe stranger than we think, it is stranger than we* ***can*** *think"* (19). Unlike Einstein, Heisenberg accepted the random element in quantum theory, but the quantum world is much stranger than either he or Einstein ever conceived. At the very least Heisenberg considered that the universe was still deterministic, but assumed it was beyond human capacity to see at the level required fully to predict the future. A core assumption of the original Heisenberg uncertainty principle[19] is that the instrumentation used for observation must be of the same substance as the phenomena observed.

That means to measure energy-matter we must use an instrument constructed from energy-matter, which is what led him to the recognition that any measurement will necessarily disturb the measured phenomena. Unfortunately, Heisenberg's assumption was incorrect. Much later, the Bell-Kochen–Specker theorem,[20] expressed in the famous Bell *inequality*, proved that quantum theory excludes hidden variables, and requires that measurements of physical reality depend on the measurement arrangement regardless of the measurement *sensitivity*. The position and momentum of a particle are not simultaneously measurable regardless of the nature of the instrument used. It is almost as if nature forbids absolute knowledge.

While there is much argument in the physics community over the meaning of the Bell-Kochen-Specker theorem, experimenters have proven its validity to a high degree of confidence. This demonstrates that the uncertainty of the uncertainty principle is not just an artifact of experimental clumsiness, but rather a fundamental feature of the universe. It doesn't matter how clever or delicate one's instrumentation, there are some pairs of values that one simply cannot measure together.

This so disturbed Einstein that he attempted to break quantum physics by proposing a paradox demonstrating that quantum theory was incomplete.

This paradox proposed by Albert Einstein and physicists Boris Podolsky and Nathan Rosen often referred to as the Einstein–Podolsky–Rosen or EPR paradox, proposed for the first time the idea of quantum entanglement. Two pairs of particles created with the same quantum state once separated should, if quantum physics held up, still not allow an experiment to determine both their momentum and position or spin and polarization. However, Einstein, Podolsky, and Rosen expected that any linkage between these two particles enforcing this limitation must travel faster than the speed of light which violates the theory of relativity and which Einstein called a "*spooky action at a distance*" which could not exist—thus the paradox.

Unfortunately for Einstein, experimenters measuring the physical properties such as position, momentum, spin, and polarization on entangled particles showed perfect correlation. When they generated a pair of entangled particles with a total spin of zero and then measured one particle on any axis with a clockwise spin, the spin of the other particle on the same axis will always have a counterclockwise spin.[21] The paradox proved true.[22] It seemed that any measurement of a particle property produced an irreversible wave function collapse and changed the original quantum state of both particles regardless of the distance between them. Einstein's dreaded "spooky action at a distance" apparent in quantum entanglement and the uncertainty inherent in quantum measurements, is the result of fundamental non-local interactions at the quantum level, which leads us to conclude that the universe is not deterministic.

Since, the universe is non-deterministic and quantum theory operates on probability, this has left many theorists to believe that randomness is the whole nature of reality. After all, quantum calculations work because they operate statistically on a large sample of particles. Doesn't this mean that God does throw dice? Not necessarily. While it can measure "the random", statistical analysis can also measure many events that are not random at all. In 2009, two mathematicians, John H. Conway, and Simon Kochen,[23] building on the Bell-Kochen-Specker theorem, presented proof to a theorem called *The Strong Free Will Theorem* that de-randomized reality.

In their proof, Conway and Kochen assert that their theorem *"is the surprising consequence that particle a's response must be free in exactly the same sense, that it is not a function of what has happened earlier (with*

respect to any inertial frame)" (2 p. 228). The use of the term Freewill by the two mathematicians is not just a reference to the indeterminism that their proof makes apparent but relates to the fact that *"if experimenters have a certain freedom, then particles have exactly the same kind of freedom"* (2 p. 230). Essentially, these mathematicians are asserting that freewill is fundamental to the underlying framework of the universe, not just at the macro-level of the experimenter, but also at the micro-level of subatomic particles. Besides showing that spin-entanglement[24] defies determinism, part of their argument is a thought-experiment with two universes.

The argument goes like this: one universe is random with dice thrown regularly during the life of the universe to determine the outcome of each event. The other universe has hidden parameters determined by throws of the dice before the beginning of the universe. Because both universes operate on thrown dice, they are in effect random. However, the second universe is also essentially pre-determined or deterministic. What this thought-experiment demonstrates is that there is no real mathematical distinction between a deterministic and a random universe. We can easily transform a random universe into a deterministic one and vis versa because the models are mathematically identical. Therefore, if we can say that the universe is non-deterministic in that one cannot make it deterministic, then we must also say that it is non-random because one can always transform a random universe into a deterministic one (20).

The Field of Freewill

"Frequently to be really 'scientific' means not pretending to be more 'scientific' than the situation allows."
—Eco, Umberto, A Theory of Semiotics, p.29

The final conclusion that Conway and Kochen reached in their proof was that once one eliminates both deterministic and random models of the universe, the only model left is what they called the freewill model and "*no future theory can return us to a clockwork universe*" (2 p. 230). Assuming Conway and Kochen are using this term in a close alignment with the vernacular, then we can assume that freewill implies the capacity of *choice* as opposed to a mechanistically determined result. The essential implication of this is that quantum particles or sets of entangled particles *choose* their state at waveform collapse. It may even be safe to say that they choose when and where waveform collapse occurs. Therefore, the universe is necessarily unpredictable beyond what one could expect from randomness due to the various portions of it making freewill choices as to the outcomes of fundamental events within quantum boundaries. We will see later that this uncertainty also implies the presence of meaning in the universe due to information entropy inherent in the unpredictability of events.

If the universe operates on choice, why do statistical methods that base themselves on probability work so well? The answer lies with sociologists who regularly deal with entities that make freewill choices every day—i.e., humans. While it is nearly impossible to predict fully the actions of a single freewill person, the field of sociology would not even exist if they could not make some basic predictions on human behavior. We find that prediction in sociology is only possible when working with large groups using statistical methods. This is, in truth, the exact same method used by quantum physics to make predictions about quantum events. The fact that both fields yield to the same method of analysis should indicate that they are in some way related, and as discussed above, it should be clear that we are dealing with the same phenomenon, the capacity to make freewill choices.

Given that the waveform of quantum events requires a freewill choice in order to collapse their uncertainty to reality and given that the choice always involves more than one particle entangled in the quantum waveform, we cannot propose that quarks themselves are making choices

without proposing a superluminal form of communications between quarks. In fact, the whole problem of conventional explanations of non-locality in physics is that they require superluminal communications, which is anathema to conventional theory. Additionally, the essence of choice is information, thought, and communications, which requires some informational medium spanning multiple quantum level particles, and quarks do not present a sufficiently complex structure to house information processing or communications mechanisms. Particles at this level are packets of condensed energy waves not living creatures. To deal with this situation we have to dump our mechanistic-materialist view, and accept that space itself is, or sits on top of, a field of freewill that exercises choice at the quantum level for quantum event resolution.

Being foundational to space-time, immaterial and mass-less, this freewill field is unbounded by space and time itself, and thus information sharing need not comply with four dimensional spatial limitations such as the light-speed limit, as distance and time become meaningless constructs without matter. If this seems an extreme step, consider that we are not taking it without some experimental evidence, and later we'll link the freewill field up with other phenomena which experiment has shown to be both transluminal and transtemporal. The choice of quantum wave resolution occurs without deference to distance or time at the point where the greater waveform collapses and its complexity is potentially infinite, allowing informational processing capability without restrictions on physical size.

This is, however, limited to the interactions within the freewill field itself. Events that involve interactions at the quantum level or above must restrict themselves to the lightspeed limit of special relativity. In fact, it is likely that the lightspeed limit derives from interaction limitations at the quantum layer. Quantum tunneling, which is when a small particle such as a photon or electron passes across a solid barrier without passing through, occurs at the very boundary of the quantum scale, and also presents as a transluminal[25] (faster than light) from one point to another. This suggests that light speed limitations do not continue below the quantum scale. It also means time cannot continue below the quantum scale as these two things, the relativity of the speed of light and time, depend on each other.

If we were to give this new freewill field a name, we might turn to ancient Greece. In Greek mythology, the Keres (Κῆρες) were daughters of Nyx, and sisters of the Fates. Nyx herself was the daughter of Chaos and personification of night. As denizens of the underworld, her daughters were choosers of fate, in particular, the fate that represented the manner of a hero's death. If there is a field of choice, which binds and resolves quantum events then we could consider it as a field of the choosers, a field of the Keres or as the Keroi Field. Therefore, we can define a Keroi or K-Field for short as *that field that provides freewill to quantum particles at quantum wave collapse, existing outside of and underlying the space-time of matter-energy.*

Such a K-Field would be a medium for information transformation and propagation with an intrinsic linkage to the quantum field of matter-energy though not necessarily bound to it. We might say that the field instead binds matter-energy together, since quantum interactions cannot occur without interacting with the K-Field. One way to view this is to consider the material world as *inside*, and the K-Field world as *outside*, which is the opposite of current thinking both in materialistic and esoteric circles.

Having proposed a field of freewill we must begin to consider its constituent elements. The concept of a field in physics is an abstraction that represents some reality, most often though not necessarily space-time. Quite often fields contain point values representing the state of the field in any given subset of the field. They may also contain tensors or vectors representing flows. In the K-Field we are dealing with a field of choice, but what is choice and what are its constituent values.

We can begin with the expression of freewill that we as humans are most familiar with—the operation of choice in human decision making. One place to look for a way to describe such expressions is in the work of mathematicians Jerome R. Busemeyer and James T. Townsend who used experimental data on human decision making to derive what they called "Decision-Field theory" (21). Busemeyer and Townsend describe decision-field theory as a theory that *"provides for a mathematical foundation leading to a dynamic, stochastic theory of decision behavior in an uncertain environment"* (5 p. 432).

$$P_{(t_\omega)} = I_{(t_\omega)} + \sum_{t=t_\alpha}^{t_\omega} (w_{(t)} m)$$

Figure 1 simplified Decision-Field Equation

In their work they used statistical data collected on human decision making to produce a set of equations describing that process in their human subjects. If Busemeyer and Townsend can use this theory to describe freewill decisions, it is a reasonable conjecture that K-Field theory can use it to describe the structure of choice in the K-Field. The potential of decision-field theory rests in its ability to model freewill choice, which is the essence of the K-Field. In their theory, Busemeyer and Townsend derive a series of equations from experimental evidence that describe the probability of a subject to make a given decision.

$$I(t_\omega) = \sum_{i=i_\alpha, j=j_\alpha}^{i_\omega, j_\omega} s_{ij} P_j(t_\omega) - \left[\frac{\sum_{i=i_\alpha}^{i_\omega} w_i(t_\omega) m_i}{\omega} \right]$$

Figure 1 Inertia component 'I'

While a full breakdown of their work is beyond the scope of this treatise, the equations shown *Figure 7* and *Figure 8* are a simplified version of their work that illustrates the base from which we will later derive new equations. We can breakdown the components of these equations to illustrate the components of choice and therefore the components of the K-Field.

The base equation in *Figure 7* has several terms, such as the 'w' parameter which Busemeyer and Townsend describe as the attention weight of a decision. The attention weight *"reflects the idea that attention is shifting from moment to moment, causing changes in the anticipated payoff*

of each action across time" (22). The 'm' parameter is the expectation of payoff.

We can equate 'w' with ***Thought,*** as attention is how much thought one puts into a choice. The 'm' parameter is the expectation of payoff as how much the chooser ***Desires*** the outcome of the choice. The original equation had multiple additional summations attached to it that *Figure 8* details. We can collapse the equation in *Figure 8* into a single term called 'I', which represents the influence of past decisions and their consequences including inhibitions and habits. This coalesced term is essentially ***Memory***. The range values α and ω represent the point at which the decision comes into potential manifestation, and the point at which the quantum waveform collapses and no further decisions on this option are possible.

Equating the structure of the decision-field theory to the structure of the K-Field we can say that the K-Field provides the functions of both cognitive attention to a goal and an awareness of past choices, or more clearly the capability for desire, thought, and memory. Later we will rearrange the equation in *Figure 8* and add new symbols to include not only the *desire, thought*, and *memory*[26] involved in basic decision formation, but also to include a parameter to represent the influence of outside intent.

While this breakdown of the K-Field into three components is newly derived from the application of decision-field theory to K-Field theory it is not without precedence. One of the things we want to do is as we develop this new model is to reflect it back on older more ancient models that worked in the past to see if we are still following the same trail. If we reflect K-Field theory back on esoteric experience and thought, we might consider the chain of creation as expressed in the *Liber de Causis*, or Book of Causes, by Pseudo-Aristotle.

First, we know that Pseudo-Aristotle was not one person, but is a general name used by several authors on esoteric lore. However, the author of the *Liber de Causis* probably derived his text from a work of the Neoplatonist philosopher Proclus Lycaeus (412–485 CE) called the *Elements of Theology*. The chain of creation described in the Liber begins with *Being* that causes *Intelligence*, and then intelligence causes *Soul* (23). Being we can map to Desire since to exist as a being expresses itself in the desire[27] for something. We can then relate the K-Field attributes of thought and memory to pseudo-Aristotle's intelligence and soul,

respectively. While the relationship of intelligence to thought is fairly obvious, the link from soul to memory may seem obscure, but in the *Liber de Causis*, the author identifies soul as the cause of time, which aligns with memory since time is meaningless without memory.

We can see that memory creates time because in the absence of memory, events occur without context, and all temporal existence is an eternally new *now*. Memory is also not just an attribute of a storage system such as the human brain or even a computer. Matter itself is a form a memory storage, as any piece of matter retains or *remembers* the state changes imposed on it by interactions with other pieces of matter. This memory nature of matter may relate it back to its origins in the K-Field as a coagulation of memory. Following Pseudo-Aristotle, we see that desire induces thought which creates memory, which changes thought that then divides desire.[28] We can see now that as we progress forward with the new K-Field model we can pull forward old models to illustrate relationships that provide new understandings. This also illustrates that we are not charting a completely untrodden path but also providing a new way to look at the old paths from a different vantage point.

Experience of Spirit

"I think therefore I doubt that I am."
—Eduardo Kohn, How Forests Think, (24 p. 49)

We are in the habit of thinking about desire, thought and memory as parts of the human mind—and they are—they are just not exclusive parts. Humans are not privileged entities in this universe. We are not in the center of the universe, the center of our galaxy or the center of or solar system. While we have learned to dominate our planet, we are not actually the most important entities in the biosphere—except in our own minds. We are part of the biosphere and part of a complex web of life which includes desire, thought and memory embedded in the fabric of that web. When we stop focusing on our own minds, we can sometimes experience again that wider web and that experience we often call spirit.

How we are able to experience spirit becomes a bit clearer when we consider it in light of K-Field theory. Because we are part of the K-Field, we swim in it, and while it extends far beyond our conscious perceptions, we are still part of that greater extent. This idea of a mind like field in which humans are only a part has aspects that are similar to a theory proposed in 1981 by Dr. Rupert Sheldrake. Sheldrake, who worked as a biochemist at Cambridge University, in his book *A New Science of Life*, proposed the existence of a set of fields he called morphic fields.

Sheldrake described morphic fields as expressing units of self-organizing wholeness; organizing spatio-temporal patterns; containing attractors or complexes that influence characteristics of matter; containing units that interrelate in a nested hierarchy; exhibit memory and self-resonance with past events (25 p. 316). While we will see that much of what Sheldrake attributes to morphic fields exists in the K-Field, there is one attribute that he applied to morphic fields which the K-Field does not exhibit and that is a probabilistic structure. Given the implication of intentional choice within Sheldrake's descriptions of morphic fields, it is likely a probabilistic structure is not actually a necessary feature of them either.

While Dr. Sheldrake identified the habitual aspects of morphic fields, he was not able to identify how this effect transmitted to matter. Instead, he replaced the *natural law* assumption that is an unproven interpretation of

observed relationships, with his *morphic field* assumption, which while more applicable to the problems he highlights, is still an interpretive assumption and not an actual theory.[29] K-Field theory in contrast begins with a clear linkage to matter, and implies a continuous reality composed of consciousness or spirit where matter derives from spirit.

When proposing a field of freewill, there is a tendency to wonder about the substance of this field, and its usefulness in a theory if undetectable. It is important to note that there is nothing in the description of the K-Field that requires it to be undetectable, nor is there a requirement that it be detectable outside of the indirect observations of quantum interactions. However, what K-Field theory proposes is the presence of a *field* rather than a physical medium, and we must remember how science very often uses *fields* that have no substance other than an abstract mathematical existence.

Dr. Sheldrake himself notes that in modern scientific thought *"fields themselves rather than fields of ether are thought to be the medium of the secret sympathies of nature"* (25 p. 315). By this, Sheldrake implies that fields in physics are a placeholder for an occult organizing principle that, while not well understood, is amenable to theoretical or mathematical modeling. This applies as well to the concept of the K-Field. Like a field of energy in physics, we will not deal with the substance of the field itself, but with the elements or structures which we can experience or detect.

Considering the K-Field is, by definition, the expression of freewill, we can also see that human consciousness and the unconscious are intrinsically a part of the K-Field. The experience of our own consciousness is the experience of our local area of the K-Field, and the experience of spirit is the extension of our consciousness out into the wider K-Field. Our expression of freewill derives from the freewill expressed in our local K-Field bounded by the quantum interactions that form our physical and subtle bodies. Since this field, as a field of choice providing the functions of desire, thought and memory, is conceptually identical to our consciousness and the unconscious as described by Jung, or the underworld as described by James Hillman[30] (26), we can expect that it will behave in a way familiar to the human experience of those realms.

Therefore, our experience of these inner psychical realms is directly applicable to the broader field around us. Just as how we think affects the state of our consciousness, there is reason to expect that our consciousness

as part of the K-Field can produce effects in the broader field. By extension, how thought moves through the K-Field can generate effects in our conscious and unconscious mind. This provides a clear linkage between the human mind and the K-Field, and since the K-Field directly affects the structure and behavior of the material universe as a whole, there is a potential for human thought to influence the physical world through the K-Field's influence of quantum interactions.

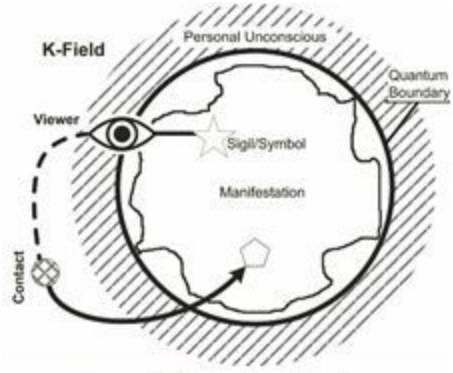

Figure 1 Thaumaturgic Action

With this as a foundation, it becomes obvious how the practice of thaumaturgy, could through the manipulation of mental processes, produce effects in the broader reality. Thoughts in the local mind ripple out into the wider field which then influences low-level particle interactions rippling up to larger effects. A simplistic illustration of this (*see* Figure 9 Thaumaturgic Action) would show a symbolic image like a sigil duplicated within the personal consciousness and through the unconscious to the collective consciousness residing in the K-Field, which manifests the meaning of the symbol in the material world through the quantum boundary.

This model is simplistic because more is involved in pushing intent as desire and thought through the personal unconscious and out into the collective unconscious of the wider K-Field than we can currently detail. Some of the forces attenuating our influence in the K-Field are other entities, flows of power, and distinct levels or channels of power. The linkage between the image in the personal consciousness and the image projected into the collective unconscious is a dashed or virtual line, because the transmission is between two entities of freewill, and how the collective

receives and uses that image is its own freewill choice. This is a point where causality breaks down, and where acausality becomes possible.

We can illustrate this with a simple thought-experiment:

> *Consider that a person—person A—is standing by a lake and A sees a stranger—person B, standing on the other side. Person A would like to cause a ripple in the lake's surface, but from A's current position they cannot get close enough to the lake to make that happen themselves. Therefore, A signals to the stranger B on the other side to throw a rock into the lake to cause a wave. The stranger B, assuming A has managed to communicate their intent, now has the freewill option to do what A asks or to ignore A. Let's assume the stranger feels disposed to help, and picking up a rock, throws it into the middle of the lake causing a ripple across its surface. We now have an acausal link between person A and the wave on the lake.*

The link between person A and the ripple effect is acausal because while A exerted an influence on person B, the one actually causing the effect is B, who having freewill and is able to choose whether to acquiesce to person A's influence. The presence of freewill means that B is not just a lever that A pulls. The only connection between the two is a semiotic one as the only exchange between them are informational signs. The whole affair could have occurred outside time through prearrangement so A would not even have to be present when the ripple effect occurred.

Interestingly this is the mechanism proposed by Austin Osman Spare for the orderly process of evolution. Spare suggests that a *"bat first grew wings of the proper kind by its desire being 'organic' enough to reach the unconscious. If a desire to fly had been conscious, it would have had to wait until it could do so by the same means as us, i.e. machinery"* (27 p. 103). This implies that bats did not 'invent' wings, but their unconscious desire persuaded reality to choose wings for them which developed through an acausal ordering of reality. If the desire were only conscious then the bat cold only order the implementation of that desire through causally forces or machinery, while the unconscious desire is in close contact with the K-Field and has influence on the freewill forces that order all of reality. In essence Spare is suggesting that evolution does not operate mechanically, but rather

it operates thaumaturgically through the occult influence on acausally ordered events.

Spirit to Matter

"The earlier concept of a universe made up of physical particles interacting according to fixed laws is no longer tenable."
—Arthur M. Young (Inventor of the Bell Helicopter) The Reflexive Universe

Assuming, based on decision-field theory, that memory is a necessary feature of freewill, a field expressing freewill as the K-Field does is a reasonable foundation for the conjectured existence of incorporeal personalities, or spirits. It also supports the conceptual existence of Dr. Sheldrake's morphic fields, and this field would also qualify as the container of what Josephine McCarthy, a practitioner with direct experience, calls the "Great Library" (28), or what Theosophists refer to as the Akashic records.[31]

Memory in the K-Field is effectively an information store. This storage space contains a reflection of the thought flows that traverse the conceptual space of the K-Field. We can view this information as structures that modify the thought flows that go through them and therefore act as templates and pattern which imprint themselves on the K-Field and the material quantum structures interaction on top of the K-Field. Conceptually this appears as Jung's Collective dynamic Archetypes, as the attractors or complexes of Sheldrake's morphic fields, and the unconscious evolutionary forces suggested by Spare. The presence of complexes of memory and thought within the K-Field suggest the presence of conscious minds for what is a mind but thought and memory.

While these structures affect the material world by influencing the choices made in quantum interactions at quantum field collapse, it should be clear that these same interactions produce an echo of the choices made in the K-Field as memory so that there is a cross-linkage between matter and the K-Field so that while the K-Field determines the outcome of material interactions, material interactions create an impression on the K-Field. As the K-Field affects matter, matter affects the K-Field. The K-Field retains a memory of its choices made on behalf of matter. This then becomes the experience of the Akashic records the basis for the observed Morphic field effects and McCarthy's Great Library. It also implies that matter with its linkage to the K-Field is in a way itself memory.

This impression or trail of effects is conceptually the source of causality, since without memory of the cause, no cause-and-effect chain can exist. If there is no way to trace an effect back to its cause, then everything appears to be spontaneous and acausal with no precedence. However, everything leaves a trace; thoughts leave a trail of memory in the K-Field, while the quantum choices of the K-Field leave a trail in the material of matter itself. All these trails are essentially the information inherent in the universe, the fundamental basis of time and cause-and-effect itself. Only at the point of freewill choice does this break down and acausality becomes possible.

During the heyday of parapsychological research in the 1970's physicists using ideas developer at the Rhine Parapsychology lab to measure psychokinetic effects on true random number generators began modeling this psychokinetic phenomenon using a concept from the Copenhagen Interpretation of quantum mechanical theory. Their model involved the collapse of quantum state vectors due to the presences of an observing consciousness. At issue was an effect, noted in the Rhine experiments of a tendency for the output of the random number generators to cease to be random in the presence of a human observer.

Today this research has flipped form observing waveform collapse to trying to understand consciousness itself, while the researchers now feel confident in assuming the effect is a 'de-randomization' of reality caused by human consciousness. However, if as the Strong Free-Will Theorem implies, the universe is not actually random, then what is happening to these random number generators? To understand what is happening we must first understand what we mean by random. The concept of randomness is a misunderstood subject that people often confuse randomness with unpredictability, but these are two completely different things.

Random events, in fact, are predictable in aggregate through the laws of probability. As we noted before, they are, in effect, a form of determinism. One can see this in computer cryptography where experts distinguish between random numbers generated in the deterministic environment of a computer and "true" random numbers. What cryptographers mean when they refer to true random numbers is not something that is random at all, but a pattern of numbers that are unpredictable. The laws of probability completely determine the nature of random numbers, so they are by those laws predictable.

To obtain unpredictable numbers, computer cryptographers often use physical events such as key bounce, which is a signal generated by the bouncing of the keyboard key when a user presses it. When pressed, the keyboard keys do not just turn on once, but they make contact and then the key will jump up and down several times producing spurious signals. Users do not notice this bounce because it occurs at a microscopic level within the key mechanism of the keyboard.

However, the electronic sensors in the keyboard do see this bounce and the multiple signals it produces which requires the keyboard recognize and ignore the additional signals to produce a single key click. While computer operating systems smooth out key clicks to eliminate the bounce, there is special software that can access the key contact data and obtain an unpredictable count of semi-clicks. Such events have an origin in quantum fluctuations within the mechanism of the keyboard and therefore produce unpredictable results.

To illustrate the problem in a different domain: radio engineers have found they can inject random static into a carrier wave to make the actual signal easier to read. The reason this works is that the static is random, but totally predictable. The signal on the other hand is unpredictable. By adding the static, engineers can boost the entire signal making the unpredictable content easier to identify.

Therefore, a *true* random number generator is an unpredictable number generator that must use quantum fluctuations to obtain unpredictability. The true random number generators used in the Rhine experiments usually relied on the decay of a weakly radioactive substance to produce their results. Assuming a micro-consciousness at the quantum level is choosing outcomes for these true random number generators, then it can appear random when using statistical analysis since its choices rely on the habitual behavior of an inhuman agency whose motivation for any choice is indecipherable to humans.

In the presence of a human consciousness with a strong focus, however, the choosing awareness may respond to that presence in sympathy and align with a more humanly obvious pattern from the human consciousness that would then appear non-random. To put it another way, the presence of a human consciousness *persuades* the K-Field to resolve the quantum uncertainly in the random number generator to appear more in line with human desire and therefore less random from a human perspective. While

this concept of persuasion is new to modern Western thought, it is not new to ancient thaumaturgic practice.

In his analysis of the magical healing rites of the Azande people of North Central Africa, social anthropologist Stanley J. Tambiah[32] noted that rather than operating on James George Frazer's[33] principle of "like produces like," the Zande[34] healing ritual instead *"consists in persuasively transferring the properties of the desired and desirable vertical relation,"* in this case the new growth that appears after the leaves of Araka creeper appears to die, *"to the other which is an undesirable condition,"* the failing human extremities from disease, *"or in attempting to convert a potential, not-yet-achieved state into an actualized one"* (29 p. 348). More clearly, the Zande sorcerer attempts to persuade the human body to respond like the Araka creeper and return to health after a period of apparent illness. Therefore, the creeper heals not because it is like the disease, but because the disease will cease to harm the victim if the victim's body acts like the creeper. Consequently, we see that in ancient practice, thaumaturgy is an act of persuasion rather than force, and persuasion only works where there is something to persuade.

Tambiah provides an additional example of the persuasion model, but this one is visible not in what he would consider primitive societies but clearly appearing in the modern workplace. Often an employer will use the analogy of the parent-child relationship to turn an employer-employee relationship into a more dependent form compelling the employees' more exacting obedience (29 p. 347). This goes beyond the carrot and stick of wages. While we might consider this a psychological effect, we can only consider it so because both entities involved are conscious humans able to communicate their intent verbally. However, in practical usage, employers rarely verbalize this analogic attitude. When performed rather than verbalized, there is no direct causal influence identifiable. Instead, the employer makes unconscious assumptions about their relationship with the employee which then affects the employee's behavior through an acausal influence. In this sense it is thaumaturgic—or more colloquially a spell or enchantment.

In both these examples there are two entities: the persuader and the persuaded. When the persuaded is not human yet still produces material

effects we must conclude that there is a non-human entity involved even if one is not visible. In the case of psycho-kinetic effects as identified by the researchers at the Rhine Institute, they could only identify the persuaded as an *inanimate* object which left the capacity for persuasion unexplainable. With K-Field theory, we know that there is something that makes choices at the quantum level for the matter that constitutes inanimate objects. We can treat this chooser as the persuaded entity and therefore explain psycho-kinetic effects as well as the influence of humans on true random number generators as the persuasion of the unconscious mind through the channel of the K-Field on the choices made by the K-Field for matter. There is no such thing as inanimate or dead matter. One does not move things with the mind, one persuades things to move themselves.

Theory of Alchemical Animism

"We came from somewhere; from deep inside the darkness of the Unseen world, from deep inside the strange luminosities of the Unseen."
—Robin Artisson, Letters from the Devil's Forest, p. 49

There is a theory among some physicists that the visible universe is compatible with consciousness because it requires sapient life to observe it. This derives from an interpretation of the Heisenberg uncertainty principle, though one might also derive it from the results of psychokinetic experiments done by Dr. Rhine as previously described. If human observation can influence the output of a device, like a random number generator, and cause the quantum double slit experiment to collapse from a wave to particles, then should it not also be responsible for all quantum waveform collapse? Does the very existence of the universe rely on the existence of human consciousness?

Unfortunately, the idea that the universe is totally dependent on human consciousness, referred to as the Anthropic Principle,[35] makes some very odd assumptions which are unsustainable from the facts. First, many versions of this theory state that even though humans are an insignificant part of the material universe, the universe worked in favor of our existence because it needed a conscious human observer. Need is an expression of desire, and desire requires some modicum of consciousness to begin with. Second, most versions of this theory assume that consciousness, and life for that matter, arises from "dead" matter, which begs the question of how a dead universe can produce life in the first place. The original formulation of this theory was after all a tautology that simply stated that if the universe was not the way it is, then we would not be here to complain about it.

All this spin is due to the growing frustration among physicists to explain how the universe could possibly tune itself to the degree necessary to guarantee life, particularly with their assumption that the universe must reduce to one simple fundamental law formula.[36] This frustration has even spilled over into the duplicate or branching universe model that is not much better than putting elephants on top of a turtle to hold up the world.[37] The frustration of physicists also converted the tautology of the

Anthropic Principle into a requirement for the existence of human consciousness. This is clearly a case of a reliance on a metaphysics which is lacking sufficient complexity to fit the evidence at hand.

K-Field theory, based on the strong free will theorem, clearly eliminates the need for human observers or multiple identical branching universes. It also eliminates the need to place humans in a special position in the universe as the only conscious observers. With freewill as the underpinning of the entire universe, humans no longer hold a privileged place among other animals or even material objects, as the K-Field itself becomes the necessary observer to collapse quantum uncertainty in a favorable way.

The K-Field eliminates the need for a special observer by providing the framework of *choice* within the foundations of reality, but it can also easily allow for the tuning of the universal parameters. Not to satisfy humans in particular but by the choices within the K-Field to allow for a livable universe. In this case, for the purposes of the awareness' within the K-Field itself, it is man who has evolved to take advantage of the universe as tuned rather than the universe tuning itself to evolve man. Matter is not dead, but very much alive. It has, of its own freewill, chosen to exist, and chosen the parameters necessary for that end result.

Working from the given assumption that a field of freewill, a Keroi or K-Field, determines the outcome of quantum events, and that human consciousness and the unconscious are intrinsically part of this field, we can begin to describe this field based on the understanding of human consciousness provided to us by Jung and James Hillman. However, we must first dispel the common notion among materialists studying consciousness in the hopes of inducing its indeterministic behavior in deterministic machines, that consciousness somehow arises spontaneously from complex systems like the brain. Saying that consciousness arises from complexity is like saying that ants arise from an anthill. Consciousness arises from simplicity through cooperation, just as the ants make the anthill through cooperation.

The human mind is not a monolithic structure, but like the human body it is a multitude working together as one. Following this principle of *mens systema oeci est (*the mind is an ecosystem*)*, we can say that like the human mind the K-Field is not uniform but contains complexes or knots of awareness. Complexes, as we are describing them, are living centers of awareness, or as Jung refers to them as "*luminosities*." Jung coined this

term to describe points of light, or a "*multitude of eyes*" as experienced in mystical visions or dreams. He says, "*Since consciousness has always been described in terms derived from the behaviour of light, it is in my view not too much to assume that these multiple luminosities correspond to tiny conscious phenomena*" (30 p. 53).

The luminosities experienced by the mystics viewing the unconscious were in Jung's opinion micro-consciousness's corresponding to the complexes and archetypes within the personal and collective unconscious. In short, these luminosities are of the same stuff as the human mind, or the human mind is of the same stuff as them. They are capable of thought and awareness, and if awoken, autonomy and some degree of conscious awareness varying from the level of a sleepwalker to something beyond human capacity.

Additionally, luminosities entangle or contaminate each other, which then form aggregates of awareness with varying degrees of consciousness. Jung's protégé Marie-Louise von Franz describes this web of luminous archetypes saying, "*imagine the archetypes as nuclei or nexus points of a multidimensional network or field where the nexus points represent the archetypes in their relative specificity and where the network or field is comparable to the connections between meanings and their partial overlappings and identities and where all archetypes thus appear as contaminated by all other archetypes and even as in part identical with each other*" (31 p. 177).

Given this description of consciousness, we could consider consciousness as a locally focused nonlocal phenomenon, which in retrospect is not far from the description of sub-atomic particles as fuzzy packets of quantum waves featuring nonlocal interactions. Not to identify consciousness with quantum waves, but as water waves are not the same as light waves, we can find parallel structures in each, and we can likely find similarities between Jung's luminosities and particle waves.

In the same manner as matter builds on aggregates of smaller components, the luminosities build on each other to form entities that are more complex, which may not even be aware of their tie with matter or may not tie to matter at all. Therefore, we can say that matter hangs on a framework of micro-consciousness's or luminosities, which resolve the freewill choice required at quantum field collapse. However, not all these luminosities bind directly to matter since the K-Field does not require

matter, though matter requires the K-Field. This concept, of aware entities that uphold matter and embody universal freewill, is the basis of the associated theory of *Alchemical Animism*,[38] which says that matter, with the K-Field behind it, is alive and at least at some level aware.

Animism is the concept that matter itself is alive, and the ancient alchemists believed that there was a life, an awareness, or a creative intelligence inside matter itself (32 p. 186). As Rob Blackhirst notes in his article on the Greek sources of alchemy, "*alchemy does not accept a dualistic division between dead matter and living organisms*" (33 p. 164), and it is also this dualism that alchemical animism rejects based on the evidence of the strong free will theorem and experimental results. It is this awareness beneath all mind and matter that is the source of *form*, which when imposed on the potentiality of prime energy creates physical reality. Of course, just because something has awareness does not mean it is aware of us. There are various levels to awareness and consciousness and having the universe's full attention might not be a good thing.[39]

In formulating alchemical animism, we clearly identify who one is persuading when carrying out a thaumaturgic operation. In K-Field theory, we established the ground and channel for that persuasion. However, we have not yet identified the processes involved in communicating within that channel and the processes of persuasion within persuaded entities that results in a change of behavior in the K-Field and externally in matter. How do words, or more properly, thoughts propagate through the K-Field and how do the entities in the K-Field understand them? What methods can we use to describe such interactions? When dealing with mind, thought and words there is one tool proven so useful in this area that it has skipped from philosophy to linguistics and has now taken root in anthropology. It is time to bring in the toolbox of semiotics.

Semiotics of Animism

"There are non-material forces, which cannot be measured precisely, but which nonetheless carry weight."
—Umberto Eco, On Literature

If one spends any time studying the philosophy of linguistics in the context of thaumaturgy and magick then one would not be surprised to learn that thaumaturgic phenomena are naturally semiotic.[40] Semiotics is an obscure branch of philosophy which originated in linguistics and studies how some things represent or signify other things. This is, in fact, the definition that Ferdinand de Saussure[41] gave to semiotics. Saussure's definition included the concept that signs express ideas (34 p. 15) which made Umberto Eco[42] think this implied that semiotics could only concern itself with human minds since in his view only human brains produce ideas. A broader perspective might see that it is semiotic processes which give human brains the capacity to think of ideas rather than those brains being the origin of semiotic processes.

Saussure may have opened early discussions on Semiotics, but it is Charles Sanders Peirce who defined and essentially created the field of semiotics used today. Peirce's definition of semiotics begins with a process he calls semiosis and by semiosis Peirce means "*an action, an influence, which is, or involves, a cooperation of* ***three*** *subjects, such as a sign, its object, and its interpretant, this tri-relative influence not being in anyway resolvable into actions between pairs* (34 p. 15)*."* Eco, in his *A Theory of Semiotics* places a great emphasis on the trinary nature of semiosis, and he is right to do so as it is the playing out of these three, interpretant, referent, and object that represents the actual function of the sign (see Figure 10 Signs).

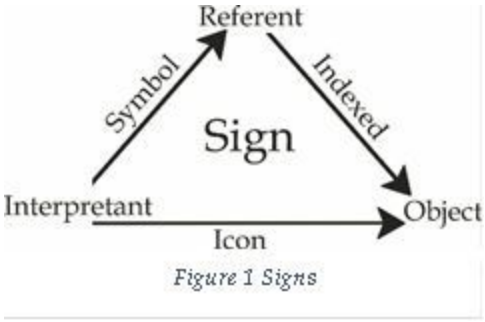

Figure 1 Signs

It is also Eco who properly notes that, *"it is true that the same interpretation could also fit Saussure's proposal; but Peirce's definition offers us something more. It does not demand, as part of a sign's definition, the qualities of being intentionally emitted and artificially produced."* In short, Peirce's semiotics is not bound to the materialist assumptions of most modern philosophy. It is an abstract construct which defines a process allowing semiosis to operate *"in a non-anthropomorphic way"* (34 p. 15), which has made it a ready tool for other disciplines outside of linguistics such as anthropology, and zoology and as we will discuss next, physics.

Consider three quantum particles—quarks of the fermion persuasion held together by the exchange of gluons red, green, and blue. When any pair of quarks exchange a gluon from the view of information theory, we can look at that as an exchange of information. To participate in an exchange, information must encode abstractly in the form of one or more signs. A set of one or more signs is a *text*. Technically in Peircian semiotics, the interpretant is not the actual receiving object, but an abstract process which *recognizes* the sign. When one quark receives a gluon from another quark, it performs the process of an interpretant converting the gluon information into a state change for the receiving quark.

Essentially, we can view the exchange of gluons at the quantum level as a message exchange with an attendant semiotic process that results in a change of the quark's state. As a result, we must view the interpretant process as a mental one. In making this statement, we are not saying the quark has a brain. We are instead saying the process of quantum interactions represents a mental process which at some level requires there be present, for however brief a period of interaction, a mind.

As Eduardo Kohn[43] says in *How Forests Think*, *"Signs don't come from mind. Rather, it is the other way around. What we call mind, or self, is*

a product of semiosis (24 p. 34).*"* On one final point, Monica Gagliano in her book *Thus Spoke the Plant*, documents her experiments demonstrating that plants can both learn and remember. They do this without the mammalian advantage of a brain or even any recognizable synaptic nervous system (8). Since learning and memory involve semiotic processes, it seems clear that a lack of a biological brain is not a barrier to the presence of mind.

Now for the most part semiotics starts and ends with signs themselves, however, if you consider that sign's do not represent things in a vacuum but do so based on the context of an interpreter, then we can see that the semiotic process appears as in the diagram in Figure 11 below. Something presents a sign, either intentionally or as part of a natural process such as a particle interaction Something then interprets the sign according to a context. A sign can have meaning in more than one context which is where misinterpretation often occurs when the context used for interpretation is different from the context used for presentation. The result of this process is the re-presentation of a sign. How a sign signifies is through this process of interpretation and re-presentation.

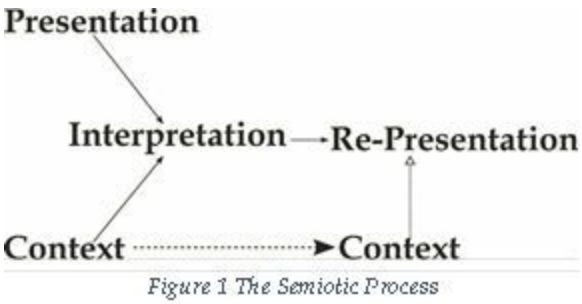

Figure 1 The Semiotic Process

We should, however, be clear that what interprets does not depend on humans, or in particular brains. The interpretation is a complex of responses which may be as simple as a natural balancing of forces. If a tree falls in the forest, it is a sign, but one that does not require a human for there to be a response. The fallen tree allows sunlight which causes smaller plants to gather, the rotting trunk becomes home to various fungi, and the space it covers is an opportunity for sanctuary and food for animals. The forest as a whole interprets the fallen tree and re-presents it in the context of forest life.

In his book, Eduardo Kohn discusses a process of forest growth as the forest reading the landscape like a text and its interpreting that text as the pattern of growth of the forest into specific plants growing in specific areas

with different animals inhabiting different portions of the forest according to the flow of the land and the flow of water over the land. The growth of the forest as a whole is a semiotic process that is constantly presenting signs, interpreting those signs, and re-presenting new signs within the varying contexts of the landscape (24).

When we consider that minds do not require human brains to interact semiotically, and that semiosis can occur even at the level of quantum particles, then it is not so surprising to suggest that even a stone might respond to signs if presented in a way it can receive them. This is the essence of animism that all the matter in the universe is at some level alive with a mental process with which we can interact. It is a metaphysics that views reality, not as a giant machine constructed from dead matter, but as a large complex forest full of life which follows its own designs.

Signs themselves

"In semiosis, as in biology, wholes precede parts; similarity precedes difference."
—Eduardo Kohn, How Forests Think, p. 64

Now that we've discussed what we mean by a semiotic process or semiosis, we can discuss signs themselves. Kohn following Charles Sanders Peirce identifies three types of signs: Iconic, Indexical, and Symbolic. Iconic signs directly represent some object (see Figure 10). What do we mean by *directly*? Current semiotic discussions skirt around this issue, but what we are talking about is *context*. Each type of sign operates over a different type of context: environment, experience, or relationship. An iconic sign is one whose context derives from the immediate environment. When we refer to the sound a duck makes as a *quack*, this word or sign is an imitation of the actual sound of the duck. The environment—the physical sound of the word gives the context for what's meant.

Each of the other types of signs we may identify by variations in the type of context required to interpret the sign. An indexed sign is one where the context derives from common experience of cause-and-effect relationships such as smoke to a fire. If one lacks the common experience that fire produces smoke, then the context is missing on encountering smoke. A symbol is a sign for which some external variable relationship such as culture or location (physical or relational) defines the context. If someone points a finger, this is a sign to look in the direction of the finger, but this context only applies in colocation with the person pointing.

While Umberto Eco is correct that the "possibility of lying is the *proprium* [or inseparable attribute] of semiosis" (34 p. 59), semiotics as a theory does not and should not deal with the issue of truth or falsehood. Semiotics is an abstraction on the process of signification and implicitly, interpretation. Just like Information Theory, it does not deal with the actual uses to which one might put the described processes.

One of the problems with relying on linguistic philosophers such as Eco for our understanding of semiotics is that they tend to lose themselves in the weeds of human language. We need to be clear about the nature of signs and what we are really talking about, and Eco's "theory of codes" does not actually help illuminate the nature of signs. A 'code' is not a sign,

nor is a letter or a word a sign. As Peirce indicated, signs are ideas, or we could even say signs are thoughts.

For an adult reader with experience in a language reading does not consist of decoding letters or words, but at the minimum whole phrases and sentences because we read and speak ideas (i.e., signs) not codes. A sign's encoding is not the same as the sign itself, and therein lies the difference between semiotics and information theory. One being the study of signs (i.e., encoded ideas) and the other being about mechanisms of encoding or the transmission and storage of information. Information requires decoding while signs require interpretation.

In the semiotic process the interpretant *is* the interpretation process and inseparable from signification itself. We have established that semiotic processes are minds and that these minds exist all the way down to the quantum level. Through K-Field theory and Alchemical Animism, we can see that freewill, or the process of choice, resides below the quantum level in the very foundations of reality and, in fact, we can link the process of choice to the process of semiosis by seeing the signs as the opportunity of choice while the process of choice is the function of the interpretant. So, we can see that mind exists at the macro-level, say a forest or the Earth's biosphere itself, and at the micro-level underlying quantum interactions and interactions outside of the realm of energy-matter.

Between these *minds* there is an exchange of signs, and a flow of signs is, as we noted before, a flow of thought. Therefore, we can say that thought flows within the K-Field as a flow of signs or a semiotic process and these processes consist of signs and sign transformations. So, what does it mean to say that thought flows are semiotic processes? Here we can turn to Kohn who says about signs:

> *But signs are more than things. They don't squarely reside in sounds, events, or words. Nor are they exactly bodies or even minds. They can't be precisely located in this way because they are ongoing relational processes. Their sensuous qualities are only one part of the dynamic through which they come to be, to grow, and to have effects in the world. In other words, signs are alive. (24 p. 33)*

We see then that signs are alive and a flow of signs—an ongoing semiotic process—is alive as well. Therefore, we can treat thought flows as

living minds whose awareness level varies from that of an inorganic crystal subsumed in the thoughts of matter itself to something perhaps beyond the capacity of humanity. The flow continuously reinterprets and reemits the signs that form the flow as it propagates. In fact, this interpretation and reinterpretation *is* the propagation. This is not to say that the K-Field itself is alive, but that it is rather full of life in the way an area of land covered with forest is full of life.

So far, this treatise has established, by mathematical proof and experimental results, that freewill is fundamental to and required by matter. Given that freewill implies the capacity of choice for which there is no mechanism visible within the standard model of matter, there must then be a field of freewill underpinning the universe which we designate as the K-Field that is capable of processing thought and memory through which the outcome of quantum events become resolved.

It is also clear that, while humans express the capacity for freewill, this capability is not a unique feature of humans but is a normal feature of all entities in the universe though we may ascribe them differing levels of awareness. Since freewill in humans derives from the K-Field and appears in the mental processes of humans, we can state that human consciousness and the unconscious are intrinsically part of this field. With this statement we establish the possibility of exploring and experimenting in the K-Field, and since such exploration began in prehistoric times, we have a backlog of experience that we can mine for understanding.

Derivation

"Knowledge of divine things is impossible without mathematics."
—Boethius' dictum as quoted by Nicolaus of Cusa (1401-64)

Given that a field of freewill, a Keroi or K-Field, determines the outcome of quantum events, that it does so by providing the function of choice, and that human consciousness and the unconscious are intrinsically part of this field, we can begin to understand this field by relating it to how the process of choice operates in the human mind. Previously, we stated that to provide the function of choice, the K-Field had to contain *desire*, *thought*, and *memory*. This idea derives from the work of Jerome R. Busemeyer and James T. Townsend (21) called decision-field theory, which *"provides for a mathematical foundation leading to a dynamic, stochastic theory of decision behavior in an uncertain environment"* (21 p. 432). Busemeyer and Townsend, developed the equations at the heart of their theory from experimental data, so it provides a solid ground on which to derive the nature of decision making or choice in general. Earlier we related the w and m parameters from their equations to desire and thought and reduced the inhibition and habit parameters to a single inertia parameter called "I" that we related to memory. However, there is a bit more we can do with this concept to create expressions that describes thaumaturgic operations.

Generally, when we think about thoughts, we see them as a flow. Practitioners of the thaumaturgic arts also think in terms of a thaumaturgic or energy flow. From a practitioner's point of view, and, from the view of one using visionary techniques whom we can treat as an "eye" witness,[44] McCarthy uses the symbolism of the Kabbalah[45] Tree-of-Life to describe how energy or power in the "inner worlds" flows through a set of filters that change and shape it for manifestation.

> *...we observe in vision formless power flowing to us from Divinity across the Abyss, passing through a complex pattern at the point of Daat (i.e. Metratron Cube / a focused collection of thresholds/filters which in magic is perceived as angelic beings) that beings to form the power into manifestation which*

completes itself as it passes over the threshold of Malkuth (35 p. 236).

McCarthy's experience of these flows is in line with the documented experience of many other practitioners, so it forms a good experiential example of how flows appear in the K-Field. It is also in-line with energy flows through unconscious complexes[46] as described by Jung, and with Jung's "tiny conscious phenomena," since they display awareness exactly like Jung's luminosities. The energy that moves through the K-Field excites these luminosities, which then alter and redirect the energy. The nature of the energy is the potential for freewill action, and the complexes form the basis for templates, patterns, and habits of behavior for material events starting at the quantum level and accumulating up to the macro level.

However, the actual forming of these structures may possibly run in the opposite direction. It is likely that the complexes are knots of thought and memory that, like ruts in the road, drive the forces flowing through them along habitual lines. Unlike ruts, however, these luminosities are aware and can turn on and off depending on the nature of the energy moving through them, the influence of contaminating complexes entangled with them, or simply because they choose to do so. While in Alchemical Animism we have a matching theoretical structure to describe McCarthy's thresholds and filters, we must now turn our attention on these flows of power, and ask what do practitioners like McCarthy mean by *power* and how can we translate it into a usable theoretical structure?

We should remember that the terms "energy" and "power" are not labels for things but are abstractions or conceptual models applied as close analogs to a particular human experience. There is not some substance called energy, but many things that act like or are analogous to the concept of energy. In physics, energy and power are only abstractions applied to mechanical power or electromagnetic waves, and these terms represent a pattern which humans can recognize for which there is an identifiable set of behaviors. While not all behaviors of that abstract model apply to everything modeled, we can still use the model's behavior to make predictions, and then patch the model where those predictions fail. Of course, if we are going to make this modeling work, we should get our terms straight. Energy, in particular, is a very general term that normally refers only to the potential to do work.

In most energy models there are two components. The first component is potential, pressure, or voltage (in electricity) and the second is flow or current. When the presence of a potential results in a flow, it does work, the value of which is termed power. As a practitioner, McCarthy is only interested in work, so her discussions are all about power as flows of energy. However, in building a theory about these flows we must also discuss potential as stored energy and flow as energy in motion separate from power, which is the result of this energy flowing into psychic manifestation or physical reality. Power is the essence of energy doing work and in simple models is the potential amplified or multiplied by the flow.

We must next ask, what is the substance of this flow, and how do we model it as energy? As we have previously established the human psyche is a part of the K-Field, and as such, our experience of the psyche is relevant to the understanding of the nature and structure of this field. James Hillman an American psychologist who studied and taught at the C.G. Jung Institute in Zurich, in his book *The Dream and the Underworld,* discusses the nature of the substance of the human psyche. Quoting Martin P. Nilsson, the Swedish philologist, mythographer, and a scholar of Hellenism, Hillman writes about the eidolon or image in psyche:

> *"Entering the underworld" refers to a transition from the material to the psychical point of view. Three dimensions become two as the perspective of nature, flesh, and matter fall away, leaving an existence of immaterial, mirrorlike images, eidola. We are in the land of soul. As Nilsson says, "Eidolon… signifies simply 'image' and always keeps this sense…for the Greeks the soul was an image (36)" (26 p. 51).*

Hillman following Nilsson identifies the substance of the underworld here representing the realm of dreams and the experience of the unconscious psyche as consisting of eidolon or images. This parallels the view of the mind as a semiotic process as the root form of sign is the icon or image. For Hillman, the underworld archetypally represents the unconscious which we enter and experience every night in our dreams.

Applying this concept of psyche consisting of images to the theoretical structure of the K-Field, we see that we experience flows of energy in the unconscious directly as images. However, we should be careful how we use "image" as a term. Hillman indicates, *"Psychic images are not necessarily*

pictures and may not be like sense images at all. Rather they are images as metaphors" (26 p. 54). Therefore, we are not dealing here with pictures, but with meaning or a compact form of information, which in many cases is completely untranslatable to human sense impressions. They are pure signs in the sense that Charles Sanders Peirce conceived of them without material representation.

We should pause here to distinguish between metaphor and analogy since the meaning of these words has drifted from how early esoteric writers used them. The word *analogia* used by early esoteric writers originally meant proportionality or balance. Today analogy is simply the logical comparison of two things. The *analogia* would seem to be closer to the abstraction of metaphor, which is the explicit entangling of images, but alchemically, modern analogy coagulates while metaphor sublimates (37 p. 100).

Analogy ties something inexpressible to an expression making it solid to the *ego*, while metaphor is an image that ties to many different ideas simultaneously. Expressing something as a metaphor makes the ego work for understanding, but an analogy gives the ego a short handle on an idea making it easier to grasp. Analogy reduces meaning density while metaphor increases meaning density. As we will see later increasing meaning density increases energy density and is important to thaumaturgic operations. So, while analogy is important for understanding, metaphor is important for packing meaning into an image or sign.

If we can treat an image in the psyche as information, then it is at least to a certain extent amenable to information theory. John R. Pierce in his book on information theory, while discussing informational entropy says, *"...in any message source, living or mechanical, choice is continually exercised. Otherwise, the message produced by the source would be predetermined and completely predictable"* (38 p. 79). Here we see that useable information, information that does work[47] in a message is proportional to the amount of choice or freewill that the message encodes. This makes a direct link between the amount of freewill and the amount of energy contained within a psychical flow. Pierce goes on to say,

> *A message which is one out of ten possible messages conveys a smaller amount of information than a message which is one out of a million possible messages. The entropy of communication*

> *theory is a measure of this uncertainty and the uncertainty, or entropy, is taken as the measure of the amount of information conveyed by a message from a source (38 p. 23).*

We can say then that the power of a thaumaturgic flow is proportional to the informational entropy of the flow. A high entropy flow will increase the uncertainty (i.e., freewill) of the system resulting in an unpredictable[48] change in reality, and the very essence of thaumaturgic, synchronistic or magical events is that they are acausal and one cannot predict them from cause-and-effect relationships extant in physical reality itself. Therefore, thaumaturgic flows are an intrusion of information or meaning from a non-material source.[49] The source of the energy flow is rather a great mystery, and McCarthy describes this source as *Divinity*, and explains that, *"all magic is an expression of the power of divinity. By Divinity, I do not mean deity, but the unexplained ultimate conscious power of the universe"* (28 p. 70). Following McCarthy, we could then describe thaumaturgic energy flows as a flow of meaning from an informational singularity or ultimate conscious power of the universe to physical manifestation.

Power

Nam et ipsa scientia potestas est (Knowledge itself is power).
—Francis Bacon, Viscount Saint Alban (1561-1626), Of Heresies.

While Alchemical Animism[50] is a cornerstone of thaumaturgic theory, it is really just a stepping off point to a bigger goal. As McCarthy reminds us, "*Magic is about working with power—it is the calling of power, the manipulation of power and the moving of power from A to B*" (28 p. 50). The concept of energy itself is not a specific thing, but an analogical abstraction which we apply to many different things. Analogies help us understand the world by relating two systems in a way that lets us make statements about one system based on the behavior of the other system. One of the most useful analogical models in use today is the Hydraulic Analogy.

When first describing electricity, scientists used the hydraulic analogy because it appeared as a flow of electric charge. Then, as they learned the differences between how water and electricity flow, they altered the equations to match their observations. However, the original analogical model went a long way in establishing the basics of electronic theory. In the case of thaumaturgy, we are already applying the hydraulic analogy by describing it as a flow, and by comparing it to water, heat, and electricity. We can take that one step further by comparing the components Desire (D), Thought (T), and Memory (M) to the electrical model's Voltage, Current and Resistance, and perhaps we could call this model of thaumaturgic flow, *thaumatics*.

In electrical theory, there is an equation V=IR, which equates voltage or pressure to the current multiplied or amplified by the resistance or restriction. Keep in mind, this same equation appears in various guises for water and heat conduction as well. If we transpose this idea into the language of the K-Field, then the equation becomes D=TM or desire equals or is proportional to thought amplified by memory. Here, desire becomes the driving force like pressure or voltage while memory becomes the restrictive of resistive element which opposes desire. Thought defines the flow driven by desire and limited by memory.

Since we don't yet understand the units involved, we'll just mirror the equation format, but to do calculations we would probably need some

conversion factors, unless everything matches by unit scale. By unit scale we mean that between a set of measured values one unit of each scale is of the same magnitude as one unit of all the others. This is like the definition of volts in joules per coulomb where one volt is equal to one joule divided by one coulomb. However, since we only know how to measure one value in thaumatics we will have to wait for some advance in our understanding to know if we will require any conversion factors.

In electrical theory, there is also a power equation of the form P=VI where power represents the ability to do a certain amount of work. The power equation introduces a new symbol to represent power and equates it to pressure amplified by flow. We can map this concept to thaumatics by introducing a new symbol "Ψ" which is the measure of thaumaturgic power. This value is then determined by the equation Ψ=DT, where Ψ is the thaumaturgic power which is equal to desire amplified by thought. If you think about it, this matches the concept of intent where attention paid toward reaching a goal results in a displacement of context (awareness or even physical movement) toward the goal.

As a representation of power, Ψ is the potential to do work, and like electricity, water, or heat there is some conversion necessary to move from this to a change in material reality[51] that would reflect the work done. This then is our expression of potential freewill as measured by Information Entropy. One can think of Ψ as what practitioners call Will or Intent in ritual and spellcasting. In thaumatics, it would be the conversion of the information flow into a change in the choices made in the K-Field at the quantum level.

While this influence of K-Field choices through the influence of intent (desire amplified by though) occurs all the time at a microscopic level too small to attract our attention, if the power level of an intent reaches a sufficient power level, a change can cascade up to macroscopic scale where the meaning content of a thaumaturgic flow manifests in a visible material change matching the information in the intent. This is when we experience synchronistic events or the visible results of thaumaturgic action. This is when physical reality matches psychic reality. This Intent can also expand itself in changing or creating memory structures or store itself up in capacitor like loops for later release. A complication in this bit of speculative math is that we are not dealing with bare numbers but with

vectors or dimensional values which may have dimensional characteristics like direction and magnitude.

The thought parameter in D=TM that we have designated as “T” actually contains three values: Form, Content and Order. Since, thought expresses meaning as a potential change, another way of expressing these dimensions is in the type of meaning: form as external meaning, content as internal meaning, and order as relational meaning. The desire parameter “D” has at least two components: a direction that points to the focus or object of desire, and a magnitude which is salience that we experience as emotion and elemental forces. There is also the origin point of the vector arrow, which mathematicians often zero-out in vector math, but in this case represents the starting context of desire. In composition as Ψ, these elements express a vector directed at the object or eidolon of desire and carries the emotional and informational transformational content of a thought flow.

If we relate this back to the equation we borrowed from decision-field theory, we can see that the “w” parameter, the attention weight, and the “m” parameter, the expectation of payoff, as desire and thought, combine in the equation in the same manner as in Ψ = DT. That means we can replace w and m in the equation with Ψ as shown in *Figure 12*. Plugging this into the decision-field theory equation and replacing the probability parameters with choice vectors, we get the equation shown in *Figure 13* as an expression of will or intent. However, in thaumatics we are not just interested in how a specific entity exercises its will, but how an external influence affects the entity’s will.

If we add an extra Ψ parameter to this equation to represent the intrusion of an external will along with a coupling-coefficient, as shown in *Figure 14*, then we will have an equation that describes the effects of thaumaturgic action on some portion of the K-Field. The coupling coefficient represents the fact that this external will must communicate itself through some translation. In this case the translation is conceptual rather than physical having to do with what some practitioners refer to as *tuning*. We’ll discuss this coefficient next as we tackle the concepts of frequency and density within thaumaturgic flows.

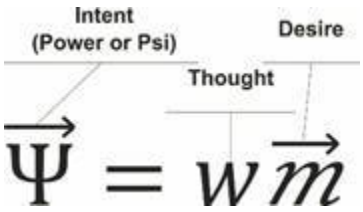

Figure 12 Power formula

$$\vec{\Omega}_{(t_\omega)} = \vec{\Im}_{(t_\omega)} + \sum_{t=t_\alpha}^{t_\omega} \left(\vec{\Psi}_{(t)}\right)$$

Figure 13 Decision formula as an expression of will

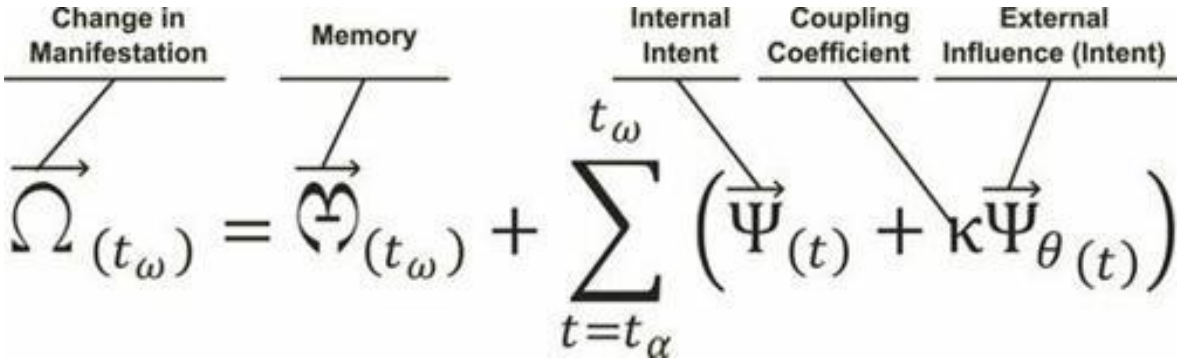

Figure 14 Thaumatics formula

Frequency and Density

"There is something that is perfect in its disorder which is born Heaven and Earth. So silent and desolate! It establishes itself without renewal. Functions universally without lapse. We can regard it as the Mother of everything. I don't know its name." —Lao Tzu, The Tao Te Ching #25

We now turn our attention to the attributes of thaumaturgic energy and to how practitioners interact with that energy to produce thaumaturgic effects. In her writings, McCarthy regularly refers to the frequency of power as a determining factor in its nature and strength. If we were to jump from this word *frequency* to its common usage in other disciplines, we might derive an erroneous relationship between power and frequency, which is a reasonable usage since a high frequency implies a higher concentration of energy, and lower frequencies implies a wider distribution at lower energies. Unfortunately, this is misleading, since a common problem of translating the indescribable is that useful metaphors often have multiple meanings.

When McCarthy, and many other practitioners as well, refer to the frequency of power, they are using the image of a person turning a radio dial to tune into a radio station. This image suggests a better model for power "frequency" is the coupling-coefficient of two resonators, or perhaps a closer model could be inter-personal communications. Consider a situation where someone is attempting to explain something to a friend, but the friend, occupied with some task that is wholly different from what the first person is talking about, completely misunderstands what the first person said. A common metaphor used in such a situation is that these two people are, *"operating on different wavelengths."* This is exactly the metaphoric model that McCarthy is using, and if we wanted to work with this situation in a mathematical way, we might use a concept with a similar metaphoric structure such as the previously mentioned coupling-coefficient between two resonators.

We could then say that the coupling-coefficient between the first person and their friend was small. In such situations, accomplishing the task of communicating requires extra energy on the communicator's part in order to alter the target's behavior and in like manner, when attempting to engage thaumaturgic power, a low coupling-coefficient will result in a weakened effect or no effect at all. Alternatively, if the practitioner can tune their

thought patterns to synchronize with a given flow of energy, then affecting that energy flow becomes much easier and effective.[52] However, as the example above implies, what we are dealing with is an affinity with the content of the flow as an image rather than anything like density or energy level.

While practitioners often use the term frequency in a way separate from energy density, they occasionally mix the metaphor in their writings to express the feeling of density. Still, density is an important concept separate from frequency used by practitioners to describe the balance of energy flows within the K-Field. Using the Tree-of-Life model from Kabbalah, McCarthy explains the action-reaction nature of magic as a balance of energy densities between the *inner power*, the first three sephirah of the tree, and the *outer power* of the remaining seven sephirah.

> *So, 'inner power' is denser energetically but has no physical expression of itself in our understanding of the laws of physicality, where as 'outer' power is more diffuse, has less density but as a stronger physical expression. Thus a small amount of inner power is balanced by a much bigger expression of outer power… (28 p. 71)*

If we take outer power, which is closer to and associated with physical reality or the target of thaumaturgic flows, as lower, and inner power, which is closer to and associated with divinity the source of thaumaturgic flows, as higher, then common usage of frequency level matches the energy density as it would in other models. To keep this straight it helps to think of a temple structure with an inner and outer court. As one moves from the outer court to the inner and the Holy of Holies the energy level rises. While we should keep this directional metaphor in mind when translating practitioner experience, allowing the overloading of a term in a full theoretical model is dangerous so instead of high and low frequency we will talk of high and low density along with inner and outer powers.

From McCarthy's description above, we also see the concept of power transformation. As a thaumaturgic flow crosses the Abyss of Da'at in the Kabbalistic model, it *steps down* in density much in the manner of the voltage across a transformer in an electrical circuit, and this is an apt metaphor since it also pulls in the coupling-coefficient described in the frequency discussion above. A transformer in an electrical circuit consists

of two coils positioned close to each other, but not connected to each other. There is a gap between the coils reminiscent of the Abyss.

The power on one side does not flow directly, but jumps the gap, and in so doing drops in voltage[53] or energy density. We see a similar effect not only with the Abyss, but also with the various luminosities or filters through which the thaumaturgic energy flows. This means that not only is the coupling-coefficient metaphor usable to relate a practitioner's tuning-in to a particular flow, but it also relates to the transformation of flows as they pass across the Abyss and through luminosities. We might say a luminosity, as one of Jung's points of consciousness in the collective unconscious[54] or as filters, deities, and angels in the K-Field, works at a specific frequency and power density, and therefore has an affinity or higher coupling-coefficient to a certain content. This affinity is part of the entity's context.

Dimensionality

"The only people who can ever put ideas into context are people who don't care"
—Chuck Klosterman

We are accustomed to thinking in terms of physical dimensions or directions like left-right, up-down, backward-forward. If we are physics fans or professionals, we know that our physics treats time as a dimension, and this is actually not hard for us to imagine as we often communicate past-future as backward-forward (or forward-backward depending on your language). However, when dealing with the K-Field we are dealing with freewill or desire, thought and memory. What are the dimensions of a thought? We often express the idea of a thought taking up space in our minds, but that certainly isn't physical space.

Our minds are part of the K-Field, and we experience the K-Field in our minds and in particular the unconscious. The space of our dreams is the space of the K-Field or at least how we experience it. This means to grasp the dimensionality of the K-Field we can look at the dimensionality of dreams. In doing so we would not be the first as this is the ground first explored by Jung and later by his disciples such as James Hillman who uses the mythology of the underworld as understood by the ancient Greeks as an analogy to the experience of dreams and the unconscious.

However, when he discusses dimensionality, Hillman confronts us with an emphatic claim that this underworld has only two dimensions. He is not making idle speculation, but he is following the tradition of very experienced practitioners—the ancient Greek philosopher mystics, Parmeneides the Physikos, and his fellow incubators. Incubation is the practice of sleeping or meditating for long periods in the total darkness of a cave or darkened room to induce visions or visionary dreams and it is an extremely ancient form of visionary magic. Following the descriptions provided by the Greeks, Hillman notes that the primary dimension of the underworld is depth, but what is depth, height, or width to a universe consisting principally of image flows and luminous complexes?

To figure this out perhaps we can look at how psychical effects relate to space and time. The Rhine Institute studies on psychical effects showed

repeatedly that such effects were both trans-spatial and trans-temporal.[55] Rhine demonstrated that respecting neither space, time, nor human logic, a viewer in the future can affect the results of an experiment in the past. While we might chalk those results up to a macro-level Schrödinger's Cat effect and save our sanity from the vagaries of time travel, it is still clear that space and time mean nothing to the underworld of the K-Field. So, what are Hillman's two dimensions? Perhaps if we consider thoughts as images moving in the mind we might view "image flows" as thought, and if we consider luminous complexes as memory, then we might conclude that the two dimensions are our elements of thought and memory.[56] Moving through memory, we see thoughts in new ways, while moving through thoughts we see memories differently.

However, there is another way to view dimensionality in the K-Field. If one considers holding a thought in their hands, in physical space, one can look at this thought in six different directions, the four cardinal directions plus top and bottom. On the other hand, one can imagine the thought as a jewel with many facets. As one turns it, one views the thought through a different facet from a different viewpoint. Each viewpoint is a different mode of thinking, a different tradition, a different train of memory. Viewing a thought in this way how many ways can one view a thought; the answer is in as many ways as one can think. The dimensionality of the mind, of the underworld, of the K-Field, is infinite, because there are an infinite number of ways to think about a thought.

Moreover, what are thoughts anyway? We have established with Hillman that thoughts are images, but "*images as metaphors"* (26 p. 54). Metaphors by their very nature carry multiple meanings in the same manner that a high bandwidth signal can carry multiple transmissions. They are hyper-dense packets of meaning, with their numerous allusive connections capable of an infinite number of unpackable meanings. Therefore, we have two ways of viewing the space of the K-Field; it is a place of two dimensions, thought and memory, or it is a place of infinite dimensions with infinite capacity.

In truth, as it is so often with deep truths, it is neither and both. We see this problem in physics under the wave-particle duality. In quantum mechanics we can describe every quantum entity as either a wave or as particle. As Einstein describes it: *"We have two contradictory pictures of*

reality; separately neither of them fully explains the phenomena" (39). In the same manner we have an irreconcilable split between viewing the K-Field as two-dimensional or infinitely dimensioned. Separately neither view fully explains the phenomena so it is a duality we will have to live with.

Modeling this flow bouncing between thought and memory we can use an analogy to an electromagnetic wave. The way electromagnetic or light waves propagate is by a constant rotation between an electric and a magnetic field each of which is ninety degrees (90°) to the other. Therefore, we can view thought flows and memory flows as existing orthogonally (i.e., 90°) to each other, and with the thaumaturgic flow as a whole rotating between thought and memory as it propagates. This sets up a constant alternation between a flow of thought and a flow of memory where thought relates to acausal ordering, and memory relates to causal ordering.

The linkage of memory to causal ordering is clear when one considers that cause-and-effect chains cannot exist without some form of memory either embedded in a trace state of matter, within an Akashic[57] record like store in the K-Field, or in the human psyche. There is no way to link a cause event to an effect event if one cannot remember past events. Thought on the other hand is spontaneous and free flowing, and can occur acausally without any predecessors, but as it flows through the K-Field it creates memory, which alters the flow to create new thoughts, and thus we have the electromagnetic style wave analog for propagation.

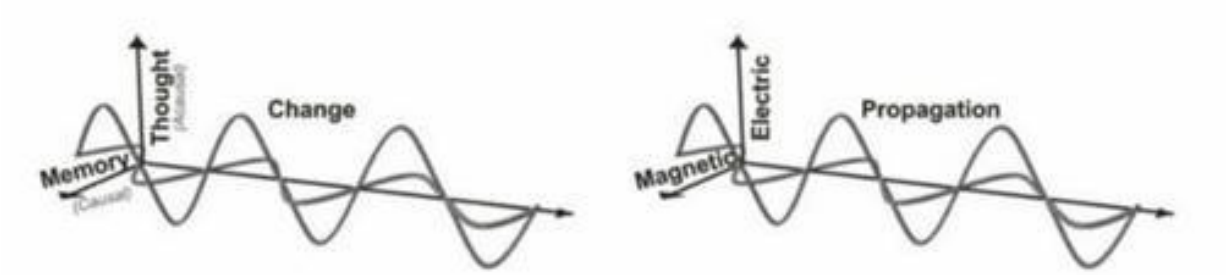

Figure 15 TM Wave Vs EM Wave

While we can consider thought and memory as dimensions in the K-Field, there is an element missing since this form of dimensionality does not give us a good way to relate content of the field with another. It does not tell us what it means for two contents to be "close" to each other or how contents relate in sequence. In physical manifestation, one would normally

use space and time for this, but the K-Field is transpatial and transtemporal. To handle these concepts, we require a different pair of values. In this case, we will use *context* and *relationship*, respectively. Context is the space-like component while relationship is the time-like component.

Neither of these values have anything to do with physical space-time. Instead, these values relate to thought. Since, thought carries information, we can treat it like a message the contents of which have three attributes: *content*, *form*, and *order*. Context relates directly to the content of thought while relationship relates to the ordering of thought. Form acts as the framework in which the other two operate. Therefore, when we talk about two or more contents or entities within the K-Field, we can relate them according to their context and their relationship to each other.

After using the mechanical terms of physics to describe the K-Field and its flows of energy, we must step back and remember that we are dealing with a field of freewill and not a giant clock or automaton. The universe in its parts and as a whole is alive, aware, and relatable, and one of the primary tasks of practitioners is establishing relationships with the luminosities. If one simply attaches themselves to a luminosity's power stream as if it were a mechanical spigot, it might just choose to turn off the power or worse change the flow in a way that knocks one off their feet. The luminosities are not mechanisms, they are at least semi-conscious, and in some cases fully conscious entities. Consciousness is a spectrum, and while we can guess that the consciousness level of most of these entities is low—sleepwalking without full awareness or clear focus, some are certainly awake to ego awareness either before us[58] or because of us.

Like Tolkien's Elves, who talked to the trees and woke them up, humanity has a long history of talking to incorporeal entities until they can talk back. McCarthy refers to this process as passive enlivening and says when *"you mindlessly begin to chat with, say, an ornamental statue of a deity, being or person, there will come a point when the said statue or image will begin to chat back"* (28 p. 93). This is something that can occur unintentionally as well as intentionally, and while McCarthy describes it in terms of possession as *"a being steps into"* the object, this applies more with manmade objects than to natural forms that already have an associated luminosity subject to awakening more than possession.

Every physical constellation of matter has behind it a constellation of K-Field awarenesses which complete the binding of matter at the quantum level. As a constellation of semiotic processes, they are little minds, and a greater mind can rise from them as an emergent property. Fully awake or sleepwalking, matter-bound or purely incorporeal, the very structure of the K-Field comprises constellated pockets of consciousness with which a practitioner must work in order to access and alter thaumaturgic flows. Any attempt to do this in a purely mechanistic manner will fail spectacularly.

Finally, we must add a caveat to the relation imposed on thought and thaumaturgic flows. We have persistently used the term thaumaturgic flow even as we related such flows to streams of thought. One can say the same about the persistent use of complex and luminosity in relation to memory. What this does is to establish a homomorphism between luminosities with thaumaturgic flows and thoughts with memories. While the relationship is extremely strong, there is insufficient evidence to make a full equation between the two structures. All one can say now is that they relate internally in the same way, and that there is some function that can translate between one pair and the other. As we will see later, since thought is action, thought ultimately flows into physical manifestation through the quantum coupling of freewill. Therefore, until we can establish a more solid relation, we will continue to speak of thaumaturgic flows rather than thoughts except where the two concepts overlap.

M-Space

"When you know the fourfoil in all its seasons root and leaf and flower, by sight and scent and seed, then you may learn its true name, knowing its being: which is more than its use. What, after all, is the use of you? Or of myself? Is Gont Mountain useful, or the Open Sea?"—Origon the Silent the Mage of Re Albi, Ursula Le Guin, A Wizard of Earthsea

We can consider thought and memory as dimensions in the K-Field, but this does not give us a way to relate the order of one content with another or what it means for two contents to be *close* to each other. In physical manifestation one would normally use space and time for this, but the K-Field is transpatial and transtemporal. As described previously, to handle these concepts we require a different pair of dimensional coordinates. We will use context and relationship where context is the space-like component and relationship is the time-like component.

A context is a *text* which is a set or matrix of signs that participate in semiotic processes in the interpretation and re-expression of signs. A context as a matrix of signs stands for a particular viewpoint or way of interpreting other signs. Without a context, signs are simply unrelated stimuli, but in a context, they begin to function semiotically and can trigger cascades of semiotic processes. A context allows for the propagation of thought. Operating in this manner a context consists of memory and may include flows of thought though some contexts may exist as *dry* memory until some thought flows into them.

As mentioned before, desire is a vector, and as such it consists of a direction and a magnitude. However, physical directions are meaningless in the K-Field so in this case, direction indicates a vector arrow with its starting point at a context and with the arrow portion pointing at the subject or eidolon of desire which is a desired context. When combined, desire and thought become intent which acts as a transformation vector from one context to another. The eidolon is the subject of desire—where desire wishes to go—how it wishes reality to change. Being a context, the eidolon is the K-Field equivalent of a location so the desire vector like a velocity vector in physics is pointing from a starting location to an ending location.

Vectors operate in spaces which represent a specific coordinate system. We can define the K-Field vectors as operating in a coordinate space of

ideas, as images or dreams. This space one might consider a dream space, the space of Morpheus, a Morphic[59] space, or M-Space for short. The K-Field constructs M-Space as gravity constructs space-time. The coordinates of this M-Space would be a cross-product of the set of all possible contexts. The order of the vectors as in regular physics would be the time-like dimension of relationship. The magnitude of the vector is *salience* as represented by the emotional strength of the desire. This is equivalent to pressure or voltage in the fluidic model.

One finds or communicates with a particular entity in the K-Field (human or non-human) by aligning oneself with the mental context of the entity. As an example, one might *ground* one's thoughts in the context of the element of earth to find or contact a mountain. This makes it possible for a practitioner to not only properly encode their intent but can allow them to maximize the coupling-coefficient to make the transmission of intent clear to more easily persuade the entity to act on their desire.

Therefore, any mind including a human mind has a particular context of thought which identifies the subject and focus of that entity's personality. If you are looking for a particular person, but don't have access to the name they are using at the time, you can often still contact them if you know their personal agenda. Knowing what they are interested in and what concerns them gives you an idea of where they will be. The same thing applies to spirits.

This brings up the issue of names, naming, and true names. One thing the remnant of ancient Sumerian stories documented in the Hebrew Torah have correct is that humans are the naming animal. In those stories, it is the first man rather than the creator god who gives names to everything. In fact, language and specifically naming is a more likely promethean gift than fire for the tool that gave humans their ill managed mastery of the planet. However, it is naïve to think that one could capture the identity of an incorporeal being in a few syllables of human sound.

While a human's name can give one access to them in surprising ways especially in the age of the internet, entities who interact only through flows of thought and intent are not creatures one can so easily capture. The true name of a mountain is not going to roll easily off the human tongue. That does not mean that they do not have names, of a sort, or that a human pronounceable word cannot act as a handle for a greater being's name.

However, to attach such a word to an entity we must understand the process that makes naming work.

The primary context of an entity is where they are; it is their location. That is why we refer to context as the space-like attribute. A context is a place, and an entity's context it is the place where you can find it. Understanding an entity's primary context allows a practitioner to establish a relationship with the entity either to see, hear or touch them. This is the meaning of "*being contacted*." Therefore, we can say that an entity's primary context is its true name, and a spirit not having a human name will have a context as it's true name.

Relationships are harder to explain since they cover the numinous ordering of events. In theory, when two entities experience events in synchrony then they are related to each other. This also correlates to objectivity as a shared experience that establishes an objective reality between two or more entities. However, there is an ambiguity in the reference to synchrony. Anyone who has read or watched a time travel story will realize that relationship can occur even when the events occur in a scrambled order as long as both entities experience the same events.

While one can contact an entity without establishing a relationship (i.e., being in full contact), especially if one is not identifying a specific entity as the receiver, having the contacted-ness of a relationship will guarantee a minimized context gap thus maximizing the coupling-coefficient. In short, if one can see, hear, or touch an entity, then one can certainly communicate an intent to them. This is one reason why in casting a complex spell one "*calls the quarters*" or "*addresses the four directions*." In adding a ritual to bring certain spirits into the context of the working, one greatly improves the chances of success.

Structures

"I regard consciousness as fundamental. I regard matter as derivative from consciousness."
—Max Planck, The Observer (25, Jan 1931)

Up to now, the descriptions provided for the structure of the K-Field are necessarily vague since there is much about the K-Field that remains still unexplored. However, there are explorers, such as McCarthy, who return from their travels in the field to tell us of their experiences. Much like 19th century explorers who trekked to the far edges of the world to bring back descriptions of exotic places McCarthy provides us an opportunity to see through her eyes what is often difficult for those of less talent to glimpse, and for this we are most grateful. While this treatise references many sources, there is probably none as useful as the Quareia, which is McCarthy's nonsectarian tutorial on the very experiential practice of visionary technique, a tradition of long standing in the practitioner community. While the Quareia is a manual of practice rather than theory, McCarthy's explanations are lucid and to the point.

She bases her explanations on her direct experience and inherited tradition, but when combined with other fields of study one can expose previously unrecognized features of the K-Field. Using McCarthy's elucidation of "*beings*" in "*the inner worlds*", which is her term for luminosities in the K-Field, we can gain an insight into the structural organization of the K-Field and how its components relate to one another. In a module of her tutorial that covers "*beings*", McCarthy describes their structure as she directly perceives them in vision:

> *When we look magically at these powers, we see more or less three layers: the angelic structure that allows the element to express in the manifest world, the sheer power and action of the element itself, and then the deity that is the human interface and filter for communion between humans and the raw power. (40 p. 14)*

In this sentence, McCarthy identifies three primary components that structure luminosities in the K-Field, and the concept that they have a complementary relationship with each other as they form layers within the

entity. However, we should note that McCarthy's primary concern is to the relationship of humans to these powers and constituent components. In particular, she uses two different definitions for *deity*, one of which is a non-human relatable entity that acts as a connector for power, and the other a human relatable interface divided off for human purposes. Since this treatise concerns itself with the theory about the structures in place rather than the view as seen from the human realm, we will temporarily ignore the human interface aspect and look for the natural structures. In that vein, McCarthy describes the structure of a powerful storm entity in the following terms:

> *...the deity is like the internet connection, the angelic or demonic being is like the processor, and the elemental consciousness is the software program. (41 p. 2)*

Here McCarthy has identified a tripartite structure to K-Field entities, consisting of a "*deity*" component that acts as a connector to power; an "*angelic*" or identity component that filters and structures power and the stream of power itself as an elemental intent or flow of thought. She indicates that often one can see only one of these components making up an entity, but something we find in this kind of structure is a holographic nature where a small part contains the whole within itself. Finding a being that is pure elemental power, it will also contain a reflection of deity and angelic structure as internal components.

There is, of course, a problem with our analysis of these components as natural structures. If they are not relatable to humanity, then how can we understand them? It is a common habit of modern people to think of their psyche or spirit, as something monolithic or unitary. Oddly enough many people think of their physical body in the same way. However, it is clear from the understanding of science that the body is not unitary but is rather a composite or community working together to create the illusion of a single creature. This is not just true of humans but of all life that we have seen. It is also true of matter in general and since matter derives from spirit, we can see that it is also true of spirit.

Within the K-Field, and thus within the human psyche, spirit consists of the semiotic processes of choice. These are not one process, but a set of processes all operating and interacting with each other. Groups of these processes share context and entangle with each other. Much as the cells of

the human body entangle with each other to form the fabric of the body, portions of spirits in the K-Field entangle to form larger aggregate processes or minds. The human psyche as part of the K-Field follows this same structuring. Our bodies, minds, spirits, and most likely souls are composite entities formed through the cooperation of smaller elements as communities. The ego is distinguishable from the Jungian Self as the physical brain is distinguishable from the heart.

While there will always be limitations to our understanding of these structures, we can at least fall back on the knowledge that the human mind is also part of the K-Field and therefore must support, within itself, these same structures. When mapping this to what we know of the organization of the human unconscious from the work of Carl Jung, we can map what Jung referred to as archetypes to McCarthy's deities. However, this is somewhat misleading as the human experience of deity in Jung's theories ties specifically to what Jung called "*the Self*." In the unconscious, the Self is the grand director of the individuation process, and force that prompts the action of archetypal structures. The Self is also the portion of the mind that consciousness most often experiences as the voice of God though as an abstraction rather than as an anthropomorphic personality.

Therefore, we can conceptually think of the Self as being *of the type* deity or as a deus (dei plural) and is therefore a connector to the flow of power from McCarthy's divinity. Conversely, the personal archetype's take their source of power from the Self, acting to imprint structure and behavior onto the psychical energy that flows through them. This is what makes the archetypal structures in the unconscious equivalent to angelic powers within the human psyche. As servants to the Self, we might call them servi (servus singular). Finally, the power flowing from the Self through the archetypes and into manifestation through the conscious mind, is what Jung called libido or the energy of desire that is a mixture of elemental psychical forces.

Surprisingly, we can duplicate this very mapping with the conscious mind. By mapping the ego consciousness as type deity, sub-deity, or division of power from the Self, we can then map the angelic structures onto *identities* as defined in Identity Theory. Identities are the roles we put on when performing different aspects of our life. Identities are not masks. They are the mechanisms the human mind uses to structure psychical energy or behavior on its way to manifestation. These structures are not whole pieces, but sub-assemblies that combine to make a patchwork of

behavior. This is in fact the way archetypes appear and how angelic structures appear to operate in McCarthy's visions.

Servi or angelic structures can appear as whole personalities, but if examined closely they become diffuse and difficult to pin down, which is also how identities in the conscious mind appear when closely examined. This is because these structures are not independent entities, but filters and conditioners for power coming from a deus like the Self, and ego consciousness. The ego consciousness itself is not wholly independent but is part of and contained within the Self. By extension, the Self is not wholly freestanding, but exists within larger structures such as the collective unconscious. This chain of larger and larger entities is not specific to humanity but appears in non-human entities as well. McCarthy describes this in her explanation of "*Titans*."

> *...when you connected with the deity of the river. Behind this deity is a deeper, more powerful force of water/moisture, and behind this is the power of the ocean and the atmosphere…. It is like a series of gates: you open the one before you, but you are aware of the other gates behind it…. (42)*

We can see that the human psyche contains this same tripartite structure as the rest of the K-Field, and correspondingly, we can understand the K-Field structures by relating their functions as experienced in the human mind. While still somewhat speculative, we can relate the elemental flows of power in the K-Field that McCarthy associates with the four elements, to flows of libido energy as emotions in the human mind.

We know that human emotions fall into four categories of dual forces such as fear-excitement, love-hate, pain-pleasure, happy-sad, and it is possible to map these emotional categories to the four traditional forces of air, fire, water, and earth respectively (see *Figure 18*). There is also a possibility that the *awe* experienced by mystics is an undivided flow of all elements at once as a fifth or super element. While we should not suggest that all dei and servi experience emotions in the same way as humans, we can say that the flow of psychical energy which we experience within our emotions is the same psychical energy that flows through the whole of the K-Field and provides the life and motive factor for all dei and servi alike.

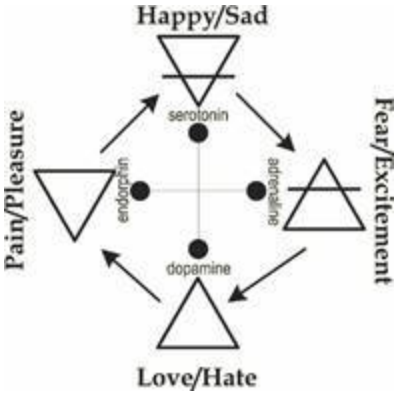

Figure 18 Emotion Complex

Reflecting this structure back into the K-Field, we can see that just as ego consciousness is a child of *the Self* having split from its parent to become its own entity, there is a regular pattern of sub-entities breaking off from parent entities forming a chain or channel of power flows. This appears as a natural process that is the compliment of the aggregation of entities described earlier. Here there is a branching of power from greater to lesser.

These sub-divisions are not for human interaction but are part of the normal K-Field ecosystem. We can conjecture that this splitting normally occurs from servi that become coherent or gain a degree of independent consciousness just as the human ego consciousness gained a degree of independence from the Jungian Self. This can also explain how this process may occur artificially as human practitioners interact with the servi of a non-human entity. We rarely interact with the unmasked human ego of another person directly. Rather we deal in a day-to-day manner with each individual's performed identity. When dealing with non-human dei we really only see one or more of their servi. In that interaction, the simpler servus structure becomes more and more coherent until it gains a level of independence from the primary deus being, thus completing the split.

This is somewhat like the process of consciousness infection described previously, where talking to something long enough can eventually result in it answering back. This process clearly frees the owning being from the onerous task of maintaining the servus, since converting to a deus makes it self-sustaining. Eventually, the new sub-deity develops its own set of servi and feeds a portion of what power it receives from its connection to its parent or other entities through them.

The deus nodes clearly have a link to an elemental flow from the parent deus node but may also develop connections to other deus nodes and draw additional or varying types of power that way. This ability is clear from how humans receive a natural connection through the Self but can also connect with other entities to draw and direct power as well. What results from this is not just a hierarchy, but a full network of energy flows, which depends on the natural split of entities and the interconnections between them.

We've seen by reflecting a K-Field structure onto our understanding of the human mind we can extract universal or global attributes of the K-Field. It is possible to reverse this process and reflect an attribute identified in humanity that should exist in the K-Field as well. To do this we turn once again to the McCarthy who notes:

> *There are three root powers within a human that are the powers of magic: observation, resonance, and connectedness. ... When you observe, you trigger change. When you resonate at the same frequency as something else, you learn and acquire the skills inherent in whatever you are resonating with. When you are connected, you can change/rebuild/destroy vast patterns with your own small actions. (42 p. 20)*

McCarthy is identifying here core abilities in humans that make thaumaturgy possible so we're talking about a very deep understanding of the K-Field within the human mind. However, as we've seen the human mind is part of the K-Field, and so we can reflect these core attributes out into the K-Field as well.

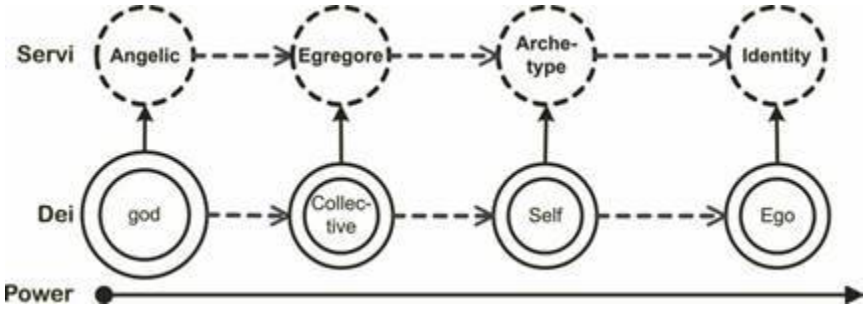

Figure 19 Dei and Servi structure

To do this we must understand the context in which these abilities appear. McCarthy generally considers these attributes of consciousness, and

specifically the ego consciousness. However, we have also identified the ego as of type deus in the same nature as the Self. This means we can reflect these attributes onto the Self as well, and even further, onto every deus node in the K-Field (see Figure 19 and Figure 20). These then are the primary attributes of all deus components, and which facilitate their function as connectors and sources of power. This one concept illuminates how beings in the K-Field operate, and though somewhat obscure in her terms, we can expand on McCarthy's account to provide a clearer understanding of thaumaturgic operations.

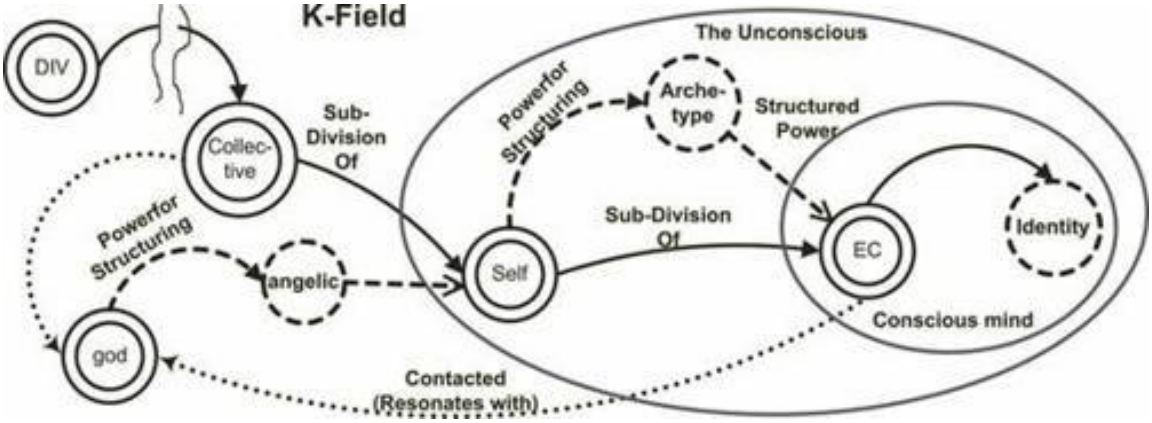

Figure 20 K-Field Structure

Schrödinger boxing

"To allow for the unexpected to happen with no preconception about what one is even looking for seemed unorthodox, and it was this unorthodoxy that was perceived as an infringement of the conventional touchstone for scientific legitimacy." —Monica Gagliano, Thus Spoke the Plant: A Remarkable Journey of Groundbreaking Scientific Discoveries and Personal Encounters with Plants

Returning to McCarthy's statement that *observing* is a trigger for change, we can point to quantum theory and the issue of the Heisenberg uncertainty principle as it applies to Schrödinger boxing. Schrödinger boxing is an effect based on the famous gedanken or thought-experiment proposed in 1935 by physicist Erwin Schrödinger. This experiment was an attempt by Schrödinger to disprove the Copenhagen interpretation of the Heisenberg uncertainty principle by trying to demonstrate its absurdity and involved placing an imaginary cat into an imaginary box with a poison triggered by a quantum event such as nuclear decay.

The idea behind this imaginary experiment being that while the box remained closed the cat must by Heisenberg's Copenhagen interpretation be both dead and alive at the same time, and it only settled on one state when someone opened the box. Unfortunately for Schrödinger, the uncertainty in quantum events is not just a matter of measurement sensitivity, but a fundamental feature of reality.

In a twist that makes nearly every physicist queasy, the reality is that Schrödinger's cat remains both alive and dead, until one opens the box. In a series of experiments done by Rhine Institute researcher Helmut Schmidt, a printer attached to an unpredictable random number generator produced a set of numbers, which an assistant sealed in an envelope without reviewing. After an extended period, a test subject would attempt to influence the contents of the list, and then open the envelope and compare the contents to the desired result.

Several subjects were able to produce results above chance (43). Schmidt interpreted this as evidence of retro-PK. However, an interpretation which he didn't consider was the presence of Schrödinger boxing. Since no entity interacted with the information generated by the generators, it remained in a state of superposition until someone opened the envelope.

This means that the state of things within a Schrödinger box are open to thaumaturgic influence until someone opens the box, or some interaction with the contents collapses the waveform. This means the state of the cat is adjustable through focused intent.

Therefore, one might consider that when shuffling a deck of Tarot cards without peeking at the faces, one is putting the deck into a macroscopic state of superposition. Shuffling the deck does not impose an order on the deck; the deck becomes ordered when first drawing a card. If anyone described this idea to most physicists, they would receive laughter as a response much in the way a 19th century scientist would laugh at the idea of rocks falling from the sky. Remember, Schrodinger's cat was supposed to be absurd. Some 21st century physicists don't laugh anymore because they are already pushing the boundaries of macro-level superposition states in their laboratories. This is primarily to create stable controlled superposition states for quantum computers. Without a macroscopic superposition state, quantum computing cannot work though try getting a physicist to admit that.

The result of all this is that **what one observes, one changes**. The other term *resonate* used by McCarthy is specific to her experience of connecting with beings in the inner worlds and is somewhat obscure. However, if we consider the ancient Egyptian concept of ma'at, a subject McCarthy spends some time discussing, we find that to the ancient Egyptians ma'at, the force of life and balance, was something heard. It was something listened to and resonated through the heart. Hearing ma'at through the heart effected a life sustaining change in the hearer. What this implies is that **what one hears, changes the hearer**. It changes them at the deepest level—in the heart.

Finally, the principle of *"being connected"* is a term McCarthy uses regularly and indicates a relationship with a power or beings and is difficult to translate outside of direct experience. As relationship indicates the time-like connection of entities through shared or objective experience. Seeing that we are dealing with analogies to human senses such as seeing and hearing, then considering this one as more intimate than the other two senses, we can make this term clearer by saying that **what one touches, one participants in (*see*** Figure 21 Deus Structure**).** Therefore, this is how deus nodes relate with each other, and with the other components of the K-Field. They operate through seeing, hearing, and touching, and this in turn is how humans interact with each other and dei in the K-Field as well.

Over the last several chapters we have posited the existence of a field of freewill called the K-Field, identified the nature of thaumaturgic flows within this field, discussed how they relate to the concept of power, frequency, density, and dimensionality as experienced by practitioners. In doing so, we have derived equations which represent the operation of thaumaturgic action, and how it relates to various practices both ancient and modern. In addition, we have gone a good way in describing the structure of the K-Field, and the relationship of the entities found in it. From this it is apparent that the K-Field is not a simple place, but one with a complex landscape and a diversity of flora and fauna. It should also be apparent at this point that we need not treat the K-Field as an untouchable mystery, though perhaps we should treat it more like a dark forest where we should take our explorations carefully.

While there are elements of it that are outside the capacity of humans to easily understand or communicate, it is still an intelligible place, which we can to some extent navigate, and even deal with in the same way we deal with other fields of study. It is amenable to math, to description, to visualization and analogical modeling. We have identified it not only as the source of Jungian synchronicity, psychical action, magical and thaumaturgical effects, but also the basis for our mental and spiritual experience. However, while we have relied on the visual experience of one practitioner, to provide structural details, to show that this model of thaumaturgy has uses other than philosophic speculation, we should now apply it to traditional and modern practice to see how it fairs in explaining practical issues and solving or at least explaining practical problems. It is time to discuss the theories applications which we will do over the next few chapters.

Applications

"In theory, theory and practice are the same. In practice, they are not."
—Albert Einstein

Any experienced modern practitioner has a set of proven techniques on which they depend for the success of their practice and if not a whole coherent theoretical structure, at least a set of metaphysical assumptions compatible with those techniques. Replacing disparate assumptions with a coherent theory would seem a useful task, but it is only useful if the new theory can illuminate existing practice while pointing to potential improvements in method and technique. If the theory is incompatible with existing practice or is unable to say anything new that would improve the practice, then it is a poor fit for modeling the practice, and one must revise or throw it out. Every year the scientific community generates a set of new theories. Many of these cannot displace the existing theoretical structure because, while they may reproduce the results of the old theories, they also cannot say anything new that the old theories do not already cover. Therefore, to be useful, our new theory of thaumaturgy must not only provide a reasonable description of current practice, but it must also provide new ideas for expanding and improving practice.

Of course, replacing metaphysical assumptions that originated with 19th century science where theorists were more interested in proving the superiority of *modern* thought than capturing actual human behavior is perhaps not that much of a challenge. As an example, we have already noted in the chapter "Spirit to Matter" that James Frazer's theory of "like produces like" does not fit the actual practice as documented by Stanley Tambiah's work with the Zande sorcerers. Instead of Frazer's theory, traditional ritual practice follows the principle of *persuasive association transfers natures*. The wording of this latter principle is not quite as pithy as Frazer's wording, but it is truer to actual practice, and has serious consequences for how thaumaturgy operates in ritual. Applying K-Field theory to the Zande practice, we can see that their ritual works collectively through the unconscious mind of the sorcerer and his patient in persuading the luminescence of the disease, or perhaps the luminescence of the patient's body, that it should follow the death-life pattern of the creeper

plant (which appears to die then revives) and go from a pattern of death to a pattern of life.

Whether this ritual works or not depends on the sorcerer's skill at tuning in to the entities associated with the disease to communicate a metaphoric[60] image, eidolon, or sign that will transfer the good attributes of the creeper vine to the patient's body. In this case, the coupling-coefficient is everything, and implies that the use of tools that would improve coupling such as meditation, vision work, and metaphoric associations, would improve the effectiveness of the Zande's ritual. Additionally, common among traditional practitioners is the apotropaic story, which a practitioner must repeat verbatim as part of the ritual. We can consider this a bit of persuasive rhetoric performed with intent and directed at the luminescence of the disease. The use of K-Field theory could help in tuning the story to match the pattern of the target luminescence.

As for modern practice, we begin to examine K-Field theory applications by first breaking down the components of practice into ritual, vision, and implements. While there are other opinions, and other ways of viewing practice, depending on the perspective of the researcher, the three cited here are very basic to all practical workings and provide a way of approaching the elements of practice in a way that can show how the proposed theory illuminates each aspect. Often combined, each of these components can, and often do, stand alone in practice, so it is natural to separate them for analysis. Within the rubric of ritual resides several common methods such as spellcasting and sigils. We can view these all under the heading of ritual if we consider that a spell is essentially a spoken ritual and that sigils are rituals surrounding a visual sign. Therefore, we will proceed in turn to examine ritual, then vision and finally implements, applying the K-Field theory to each, and hopefully illuminating not only how these elements work in current practice, but also how the use of the new theory may provide insight into improvements in practice.

What is and is not a ritual is a hot topic among anthropologists. When anthropologists examine ritual acts in human society, they run into an issue that physicists would find familiar. Catherine Bell in her work on ritual theory describes how often the method of analysis can affect the results of that analysis, which in ritual theory resulted in the introduction of the thought-action dichotomy. To explain what she means Bell quotes Fredric

Jameson, who says that this dichotomy *"points to a logical structure in which an initial differentiation [e.g., thought-action], originally proposed to enable the theorist to concentrate on just one of the differentiated terms, surfaces again and again within subsequent analysis of that term"* (12 p. 21). What Bell is talking about is how the choice of the points of differentiation (i.e., initial assumptions) can affect the resulting analysis, which in this case causes the emergence of a cascade of dichotomies (or incommensurable polarities), thought-action, subject-object, and theorist-participant.

Essentially, this is an uncertainty principle triggered by the self-referential nature of a human anthropologist's initial assumptions when they begin their analysis of human behavior. One mechanism that anthropologists use to skirt around this issue is to exchange their terms. This exchange is very much like what mathematicians do. When a mathematician finds the terms of an equation hard to work with, they will often exchange those terms for equivalent ones that are easier to calculate with. This is the same thing that Bell does when she switches from talking about ritual to talking about practice and "ritualization." According to Bell,

> *...ritualization is a matter of various culturally specific strategies for setting some activities off from others, for creating and privileging a qualitative distinction between the 'sacred' and the 'profane,' and for ascribing such distinction to realities thought to transcend the powers of human actors. (12 p. 74)*

The danger of this kind of term exchange is that the anthropological analysis now changes from talking about a behavior to talking about a process. Fortunately, while we can learn from anthropology, we need not follow their theorists down the intellectual rabbit hole. Bell herself provides a clue to the resolution in that her focus is on separating thought from action because an anthropologist can observe actions, but they cannot observe thoughts. However, at least in the realm of anthropology, one can ask what thoughts were involved and correlate with the actions. This suggests that the first corrective step is to eliminate the initial dichotomy of thought-action by accepting that thought is, in and of itself, action. The visible or tangibly accessible part of a ritual is a direct manifestation of thoughts of the ritual actors.

The usual rejoinder is that one may think something and not act on that thought, but that is a fallacy since repressing action involves thought and repressing a thought is both a thought and an action. By Freud's conservation of psychical energy,[61] a repressed thought does not go away, but finds a way to manifest in other forms, which according to Freud is the origin of neuroses and according to Jung the origin of creativity. In the case of a repressed action, the thought behind that action does not go away, but finds another outlet either through alchemical transformations in the unconscious or through conscious redirection.

The next step is to recognize the inherent dichotomy of ritual in separating certain thoughts and actions as *sacred* as opposed to *profane*, which covers all other thoughts and actions. In dealing with the concepts of the sacred and the profane we will follow Bell as she follows Mircea Eliade[62] who says the *"sacred and profane are two modes of being in the world, two existential situations assumed by man in the course of his history."* (44 p. 14) Actions performed in a psychical profane mode are very different from those same actions performed in a sacred mode. Generally, the difference is in the expression of intent which we have already identified as important and in K-Field theory represents desire amplified by thought. Simply put, walking in a circle with no intent is a profane act while walking in a circle with the intent of establishing a directional flow is a sacred or separated act and therefore a ritual. We can say then that a ritual is a set of thought-actions separated as sacred from other profane thought-actions by the intention of the ritual participants. Since in this definition we have eliminated the dichotomy between thought and action, we can include those rituals where participants perform the ritual entirely in their minds and make no physically visible motions.

Now seeing that ritual occurs in the minds of the participants[63] and seeing that what occurs in the mind links through the unconscious, through Hillman's underworld, out to the wider K-Field, we can see that a ritual executed with intention creates a current of thought in proportion to the desire present in the initiating intent. Thought and memory work in concert like the alternation of electric and magnetic fields. The thought current creates or activates a knot of memory that then diverts, splits, or transforms that thought stream like a rock can divert a water stream. As discussed in

the chapter on “Derivation,” streams of thought are of the same nature as thaumaturgic flows and knots of memory are structurally the same as Jungian luminosities. If created in synchrony, or in the words of McCarthy, if the flow *“is contacted”* with the deep luminosities, which practitioners name angels, deities, and demons, they can establish deep flows of thaumaturgic energy toward a certain goal designated by desire.

In this respect, ritual is a form of communication to a source of power with a thaumaturgic response, activating archetypal structures in the universal collective unconscious. The effects of a ritual can survive the death of the original participants as long as later practitioners can repeat the ritual to a point where the related luminosities become aware or feel stimulated to provide a flow of power. This supports McCarthy’s contention that some rituals, if enacted exactly as originally constructed, may still have an effect even if the participants involved have no natural talent for communicating directly with spiritual entities. While this may appear mechanical in nature, it involves the willing cooperation of freewill entities rather than a cause-and-effect switching on of power. The repetition of ritual establishes a contextual location in M-Space where the practitioner’s mind can meet the mind of a natural or awakened force keyed to responding to the ritual’s intent.

A Theory of Sigils

"Now you must know that angelical spirits, seeing they are of a pure intellect, and altogether incorporeal, are not marked with any marks or characters, and pingable figures, or any other human signs" —Agrippa

Austin Osman Spare is arguable the father or modern sigil craft, and the grandfather of chaos magic. An accomplished draughtsman, painter, and occultist in early 20th century England, Spare produced some of the most unusual works of art as well as some of the most unusual books on occult science ever written. Basing his theories on the work of Freud and Jung, Spare used the concepts of the conscious and unconscious mind to create unique techniques of automatic writing, automatic drawing and sigilization.

While Spare's *"The Book of Pleasure"* is not easy to follow, we can start developing a K-Field theory of sigils with Spare's understanding that a sigil is a mandala created with conscious intent and then released to sink deep into the unconscious. Spare himself describes this process of interring the sigil into the unconscious by saying:

> *When conscious of the Sigil form (any time but the Magical) it should be repressed, a deliberate striving to forget it, by this it is active and dominates at the unconscious period, its form nourishes and allows it to become attached to the sub-consciousness and become organic, that accomplished, is its reality and realization.* [64] *(45 p. 69)*

Now we know from K-Field theory that thaumaturgic action occurs when an intent (desire amplified by thought) passes through the personal unconscious and enters the outer K-Field through the unconscious mind's connection to the collective unconscious. The first boundary an intent encoded as a sigil has to pass is that barrier between the ego consciousness and the unconscious mind. Comparing this with Spare's description given above of sigil activation, we can see that Spare is specifically concerned with driving the sigil as an idea (i.e., encoded intent) through the boundary between the conscious and unconscious mind, and transforming it into what he calls an "organic" intent so that it can pass out of the personal unconscious and into the outer K-Field.

Spare gave the first modern description of sigil encoding which generally involves an artistic combining of the unique letters of a sentence of desire or intent into a monogram. According to Spare: *"All thought can be expressed in visual form, to which it bears true relationship. Sigils are monograms of thought, for the government of energy"* (27 p. 108). Spare also says in his Book of Pleasure, *"there are six methods of Sigils employed in this book, each corresponding to different strata."*[65] (27 p. 110) Typical of Spare he does not list the six methods, but he is not the only source. C.J. Chibnall who in a commentary and translation (Spare English to readable English) to Spare's work provides a quick list of sigil methods:

1. Word Spell,
2. Mantric Spell,
3. Automatic Drawing,
4. Chinese 'Cloud Drawing',
5. Pictorial/Symbolic,
6. Geomantic. (27 p. 150n75)

While a detailed breakdown of each of these methods is beyond the scope of this text which is to cover the theory of sigil creation and usage rather than the practical steps in that process, it is nevertheless instructive to see that sigils are not simply one thing, but a range of possible methods with variations of execution. In particular it is important to recognize that what practitioners typically call a "spell" one may conceptually view as a verbal sigil and in the reverse one may consider a sigil conceptually identical or cognate with visual spell.

While Spare may be the originator of modern sigil magic, the use of sigils is very ancient typically appearing in the form of talismans and amulets either wrought in metal or just as often written on paper or papyrus. Chinese Taoist Fu talismans in particular are remarkably close in construction and usage to modern sigilization methods. In her book on Fu Talismans, *The Tao of Craft*, Benebell Wen says that the *"actual practice of crafting the Fu is better likened to Western sigil crafting"* (46 p. 39), and, in fact, Fu Talisman construction consists of drawing a monogram formed from Chinese characters onto a piece of paper and performing a ritual to activate it. Wen identifies nine steps (46 p. 97) in the creation of a Fu, which includes things like stamping the sigil with the author's seal,

something that one may or may not consider as part of drawing the sigil. The large number of steps for this ancient Eastern tradition probably reflects the age and formality of the practice rather than a true structural difference. From a bare-bones viewpoint the steps in constructing a sigil would be ***intention, actualization,*** and ***activation***.

At the intention stage, the practitioner must clearly identify their intent which is essentially their desired outcome amplified by focused thought. In the Spare method, it begins with the creation of a "sentence of desire" that clearly states the desire of the practitioner. Focused attention on the sentence of desire and the construction of its wording will help fix the intent in the conscious mind. This step generates the power function of the spell (i.e., desire X thought) so it is best to spend some time meditating on this task and focusing clearly on the desired result.

The next stage is actualization which begins with the creation of a glyph to embody the semiotic sign of the intention, glyphs being the body of signs. At an abstract level it doesn't matter if we draw the glyph or speak it, but it must encode the intent of the spell in a form that will slip past the boundary between the ego consciousness and the unconscious mind of the practitioner. It must also be informationally dense enough to push out into the K-Field. We will discuss more about encoding in the chapter on "Metaphoric Encoding."

Finally, the activation stage concerns itself with interring the glyph as a sign into the personal and collective unconscious so it can reach the outer K-Field. Part of the reason we encode the intent as a glyph is to make it opaque to the ego consciousness so that the ego will let go of it and allow it to sink into the underworld. If the ego holds too tightly to the desire, then it is possible to create reflections, normally a feature of the ego, that can produce a counter effect cancelling out the original intent or even producing a reverse effect. Repetitive ritual action helps with the letting go process as it shuts down or bores the ego while waking up the unconscious.

After activation, the sigil is a psychic manifestation flowing outside material reality. As a pure sign and a flow of intent, it is a thought flow that propagates semiotically, which also means that it is mind or a small piece of mind. This also means it is at some level alive and has a certain level of autonomy. If one considers the casting a sigil or spell as spitting, a practice used by ancient Egyptian magicians in spell casting (47 p. 74), one can see that once it leaves the mouth, spit has a trajectory of its own, and in like

manner once a spell leaves the practitioner's mind it follows its own path. The force and direction of the spell derive from the caster, but once in fight it is no longer under the caster's direct control.

If the caster invokes other entities or powers in the creation and activation of a sigil then the cast spell may have additional force added to it outside of what the caster directly provides. However, it is possible that the desire of the power invoked, if not in perfect alignment with the caster's desire, could shift the direction of the sigil so that the result is not exactly as the caster initially intended. This deviation is theoretical, but there is no reason to believe that it would not at least occasionally occur.

While we have considered sigils as individual spells, it is also possible to aggregate sigils as a related group of spells with a variation on possible effects. We can view the thought flow of a ritual like a stream that slowly digs a deeper channel. If this stream flows in that channel enough it becomes easier and easier to operate. Repetition of the ritual increases the connection of the practitioner to the power and improves the outcome. One form of ritual where this technique is effective is the repeated use of one or more sigils. By releasing a series of simple related sigils, a larger pattern or macro-sigil takes shape over time in the unconscious and the K-Field. This technique referred to as "shoaling" is the creation of Gordon White host of the Rune Soup podcast who describes it this way:

> *You must separate your objective into smaller pieces. ...if even just one of these sigils converts into a desired outcome, you start to "shift" the probability of the total outcome more and more in your favour? This makes it more likely that some form of cumulative advantage will come into play. Hence why I call it "increasing the chaos". (48)*

While White explains the functioning of shoaling as a process of probability, which he bases on the probability assumption inherent in Chaos magic, the process of shoaling becomes more structurally sound, however, when viewed as a habit-forming process rather than a repeated throw of the dice, given that by the Strong Free-Will theorem there are no dice to throw. Another way to look at shoaling is as subassemblies, a concept common to the domain of technology. To illustrate how subassemblies work, economist W. Brian Arthur recounts, in his book *The Nature of Technology,* a story told by the Nobel laureate Herbert Simon about two watchmakers:

> *Each assembles watches of 1,000 parts. The watch maker named Tempus does this from individual pieces, but if he is interrupted or drops an unfinished watch, he must start again. Hora, by contrast, puts his watches together from 10 assemblies, each consisting of 10 subassemblies, each consisting of 10 parts. If he pauses or is interrupted, he loses only a small part of the work. (5 p. 36)*

Using shoaling, if one sigil fails, it does not impair the effectiveness of the entire operation, and the practitioner may repeat the ritual of the failed sigil to better effect later in the series while still continually building the macro-sigil implied by the smaller ones. In essence, one failure does not invalidate the whole operation, but may only delay the final outcome.

It is true that treating shoaling as a subassembly is not something we have derived directly from K-Field theory, but the concept of thaumaturgic flows within the K-Field operating as communication channels, does suggest that breaking the communications into short repeatable packages will provide a more secure method of delivery. Moreover, the K-Field includes not only thought flows, but also memory structures, so we can expect the successfully delivered sigil micro-rituals to stick around for the completion of the whole operation.

As we stated above the body of a sign is a glyph, and a sigil in its written form as a sign representing an intent is a glyph. Understanding how sigils as glyphs carry the power of an intent, we start with understanding exactly what a glyph is and how it acts as a sign. The historian and author of *The Triumph of the Moon: A History of Modern Pagan Witchcraft* Ronald Hutton records a quote from Dion Fortune that she published in the *Occult Review* in 1932.[66] In the 1932 article, "The Broken Tryst", Fortune suggests that the old gods represented *"glyphs of the racial unconscious"* (49 p. 184). This was during the period where Fortune was still trying to harmonize her mystical Christian background with her magical work which was progressively pagan in nature. Despite the fact that Fortune's opinion here derives from an attempt to view gods and perhaps spirits as Jungian style archetypal structures in the psyche, the use of the word glyph here has an interesting way of turning around once you begin to think of sigils in semiotic terms.

A glyph is the physical body of a sign, and sigils are signs. However, a glyph's connecting lines are not its defining trait. As in constellations the glyph comprises a set of points or nodes where lines change direction or end. The use of the word constellation here is also important as it goes back to Jung's use of the word to describe archetypes in the unconscious which causes us to circle back to Dion Fortune's statement about the gods. The gods, spirits, ghosts, and demons as well as archetypal constructs reside each at their own context as we defined in M-Space. A context is not a monolithic structure, but rather a matrix of signs which form a constellation or glyph. The glyph itself as a sign is the body or representation of what resides there. It is one form of a "true name." If we construct a sigil that effectively represents this true name, then by evoking the context it comprises, we effectively evoke the entity residing there.

However, like a constellation or an archetype, such glyphs are not single units but fuzzy collections of ideas whose ultimate borders encompasses many different contexts and sub-contexts. They are mutually contaminating as Jung would say, and more than one glyph may draw down the same entity under different guises. As the gods, both the old and new, have many faces and occupy more than one context at the same time. As a sign in semiotics may produce different semiotic interpretants given a different context, an invoking or evoking sigil may produce different entities depending on the context of its construction given the variation in qualitative time and space. However, the more *iconic* (versus *indexical* and *symbolic* in semiotic terms) the construction of the sigil, the closer in nature the evocations will appear.

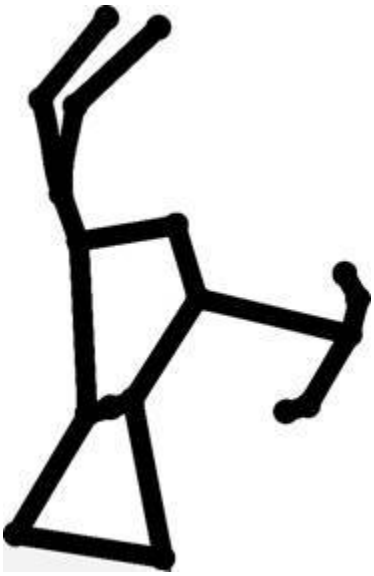

Figure 22 Glyph of Orion

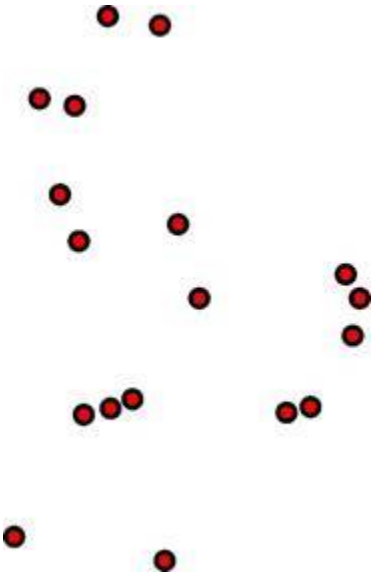

Figure 23 Stellar Constellation of Orion

This brings to mind the medieval manuals used by artists to paint mythological figures including the old pagan gods, and to carve talisman and amulet images into gemstones. These manuals rarely contained illustrations but mostly comprised lists of attributes assigned to each god and other mythological figures. By attributes we mean a textual description of a figure, object, animal, or other item associated the mythological figure. An artist using such a manual would produce the image based on these textual descriptions. Magicians also used these manuals to produce talismans and planetary medals. The 11th century grimoire the Picatrix[67] like these artist's manuals actually contains lists of attributes for gods and demons the reader is to cut into gems or imprint on metal medallions. These image attributes are essentially the nodes of a constellation—a glyph—that represent the context of an entity or luminosity. They are essentially descriptions of sigils an artist must create to locate the principle embodied by the matrix of elements comprised by the list. We can think of this glyph once constructed as the body, sign, and true name of an entity—god, angel, spirit, or demon.

A Theory of Sacrifice

"The evil one cannot make a sacrifice, he cannot sacrifice his eye, victory is with the one who can sacrifice." —C. G. Jung, The Red Book (Hell Cap. xii, Jan 12, 1914)

Humans tend to cling to things. Perhaps this is an inheritance from our primate ancestors that learned to cling to the branches lest they fall from the tree; or it could be from our lizard ancestor's obsession with territory; or maybe our egos just can't let things go. Whatever the reason, humans instinctively *own* and *possess* things, and these things may originate in the realms of the physical, the psychical, or the spiritual. Regardless of the source of the constituent elements of a possessed item, the act of ownership is always a psychical phenomenon. We own something by maintaining a memory of the item and feeding that memory with our thoughts.

In the context of modern practice, a discussion of sacrifice is rare. The concept of sacrifice has two competing meanings which can either complement or compete with each other. The first and oldest definition is giving up something the sacrificer values as an offering to influence someone or something. The second is giving up something the sacrificer values to free the energy bound up in the possession of something for a more important use.

When these two definitions compete with each other is when the sacrificer views an offering as a bribe. When these two definitions complement each other is when the sacrificer sees the sacrifice as a surrender of something to obtain a higher energy or standing to apply the influence desired. In this discussion we want to focus on the complementary form of sacrifice, and we will avoid discussion of any moral implications[68] in favor of a discussion on the technical structure of sacrifice as it pertains to the K-Field and thaumaturgic operations.

From the standpoint of the K-Field, sacrifice appears as the voluntary unbinding of attachment. Effective objects of sacrifice are those for which the sacrificer owns or has some emotional or possessive attachment. By object here we mean in the abstract as in the object of a sentence so such objects may be physical or mental. We can view attachment as a flow of energy which maintains imaginal possession of the object. In this view, this

energy is like the binding energy between atoms. We know from chemistry when atomic bonds break, the energy within the bonds escapes as radiation or light. In an analogous manner, when there is a release of attachment the psychical energy of the binding must go somewhere. This follows Freud's law of the conservation of psychical energy.

If broken involuntarily, this attachment energy tends to go into the mourning process, but if released voluntarily, the one sacrificing their attachment is free to direct this energy to other ends. If the energy does go into the mourning process, it may be possible to sacrifice the *mourning* itself and reclaim the energy before it is exhausted. We could even express this mathematically as $\alpha\beta = \Psi$ where β is a conversion factor from the attachment energy α to the thaumaturgic flow Ψ. This is analogous to Einstein's matter to energy conversion formula though we are not talking about matter or electron-magnetic energy here, but the psychical energy Freud called libido.[69]

However, it is reasonable to assume that the attachment energy appears much larger as a free flow than it could be as bound energy. Attachments tend to grow over time as we gradually put more energy into them, so they can act like a slowly charging storage battery. Directing this energy requires intent and to focus the intent practitioners generally use ritual. The process requires some added energy to rebind the flow to the desired intent.

We can perhaps gain a better perspective on how much energy we are talking about by working out the attachment energy equation using the hydraulic analogy equations. The first hydraulic equation we identified was the D=TM equation where D is desire, T is thought-flow, and M is memory. If we consider the attached object as something material which has the nature of memory about it, or just the memory of the attachment in the mind of the sacrificer, then we might replace the M with the Greek letter phi 'Φ' to represent the association of a memory with a physical object.

That will make our equation appear as in Figure 24. We earlier stated the power equation Ψ=DT which gives us will or intent. In common math fashion we can multiply a T to both sides of the equation to re-express the attachment in terms of power as in Figure 25. Reducing the symbols to their simplest form we get the final attachment equation in Figure 26.

$$D = T\Phi$$

Figure 24 Initial Attachment Equation

$$TD = TT\Phi$$

Figure 25 Expressed as Power

$$\Psi = T^2\Phi$$

Figure 26 Final Attachment Equation

We know there are techniques for measuring Ψ but putting numbers on Φ and T is still a highly speculative endeavor. However, the equation structure clearly indicates that there is a quadratic relationship between the attachment power and the amount of thought the sacrificer puts into the ownership of the physical object sacrificed. While this clearly shows a quantifiable use of sacrifice in ritual operations, for operations requiring a large thaumaturgic flow, it may be difficult to produce a release of sufficient strength at a cost most practitioners could reasonably pay. The amplification demonstrated here is not a promise of infinite power.

A more practical use of this energy is as a channel opener for linking an intent to a contact in the deep K-Field that can bring to bear a more powerful source of energy. An example of this kind of sacrifice is that used in the process of sigil generation and release. The Spare technique as described above creates a sigil by compressing an intent into a single metaphoric symbol. This process can produce a small amount of attachment to the physical sigil created. Once charged with intent, the practitioner releases the sigil psychically and destroys its physical form (burning the paper), thus willingly giving the sigil up.

This sacrifice of the sigil provides an initial burst of energy that pushes it through the unconscious, the Self, and deep into the K-Field where it reaches a contact that will respond. The sacrifice of the sigil is voluntary, so all the energy of its creation and the emotion put into it flows into the channel of intent. This sacrifice energy makes the sigil intent more attractive to deep K-Field luminosities, and more likely to induce a result. While there are additional issues such as the methods of compression, information density, and tuning to the context of an appropriate contact. The sacrifice energy is clearly an important part of the sigil operation, and K-

Field theory allows us to see just how important it is. It also opens the door to examine that energy and how to better generate and release it for the best effect.

It is important to remember that in this theory sacrifice is a psychical process and only incidentally linked to the physical. The item sacrificed does not need to have a physical form or if it does, one does not necessarily need to destroy it. As long as one places the item beyond one's reach, that is sufficient to break the bond. There is a long practice in antiquity of throwing items into lakes or wells as offerings. When offering weapons or tools, the Celts would damage them first to make them useless to mortals, but the actual act of sacrifice was throwing the implement into a deep lake. While still in their possession these items were at least in theory reparable.

We should also distinguish sacrifice as described here and the use of sacred materials or dedications seen in ancient blood sacrifices. These are not the same thing. The ancient Egyptians recognized the close relations between blood and spit, and often used spit instead of blood as a material in rituals and spells so while it is impressive, it is not absolutely necessary to draw one's blood to do blood-based magic. Outside of the context of ancient worship originating in rural farming communities, animal sacrifices are not likely to have the same effect, and someone else's blood is not one's possession to do with as one wills. A sacrificer should take great care in choosing the object of sacrifice.

There is one thing that we all own which we generally don't think about as something we can sacrifice, and that is the sacrifice of our fears. We often hold and horde our fears like they were our most precious possessions, and we constantly feed them with thought, circulating all our energies and desires through them. Giving up our fears is an effective sacrifice that can release enormous amounts of energy. This is why people who suffer near-death experiences often come out of them energized. They have given up their fear of death and all the binding energy of that fear floods their life with new power. Overcoming our fears releases this bound energy and ends the drain of our thought flows so we can sink it into new life.

Metaphoric Encoding

I have a word, and I will tell you, a message, and I will recount it to you, a word of tree and murmur of rock.

—Ba'al Cycle, Ugaritic texts (ca 12th c. BCE)

The idea that sigils and spells should follow a form of metaphoric encoding is not new. A Chinese text originating in the 5th century AD called the *Three Caverns of the Supernatural Fu Talismanic Records* describes Fu Talismans or sigils[70] as metaphors. An example of a spell to embed in a Fu sigil is given by the *Three Caverns* text as *"Nine dragons launch a fire pearl. The dark tortoise is set on fire, and surrenders the golden lotus"* (46 p. 63). By invoking this metaphor within the structure of the sigil glyph, the practitioner causes a change in reality and influences events.

While the Three Caverns text supports the idea of metaphoric encoding, there is no indication that it explains why metaphoric expressions have this effect on reality or why a practitioner should use metaphors in particular when creating a spell or spell text for a sigil. In practical traditions handed down from master to apprentice the *"why"* is less important than the *"what"* in transmitting the master's skill to the apprentice. However, to go beyond received experience, one must have a theory of *"why"* to see how changes in the master's patterns will affect the outcome. It is the job of K-Field theory to provide the why that proceeds the what, and to explain the why we must start with Information Theory which is the more concrete aspect underlying semiotic processes.

To begin, we will start with information density which decreases as thaumaturgic energy flows from divinity, an entropy singularity, or the source of desire into manifestation. If compared with Hermetic philosophy this sounds backwards as Hermeticism generally describes the emanations increasing in density as they approach manifestation. However, we are looking at the same process from a different point of view than our ancestors. When water freezes into an ice-cube, the materiality of the water becomes denser until it switches from liquid to solid phase, but at the same time, the process of freezing means the energy density among the water's atoms is dropping. The energy density of an ice-cube is lower than the energy density of water. Just like the ice-cube, as thaumaturgic flows

approach manifestation their information density drops and disperses while their materiality increases.

What we receive is a shadow of the original flow spread over all of manifestation. This means that in order to push a flow of intent as information back up the pipe, we have to increase the information density of that intent. We must take dispersed information and compress it into a multidimensional metaphoric form that can go back up the flow intact. This compression is, in essence, what sigilization is about.

Conceptually it helps to reverse the general view of flow direction and consider the K-Field as deep, and manifestation as shallow. Just like getting an object to the bottom of a lake, one must make that object heavier or denser than the water at the desired depth. If the object is too light it will float back to the surface. If it is somewhat dense it may sink halfway to a buoyant level and stop. To get it all the way to the bottom one must squeeze the object until its density is such that it will sink all the way down. This is what sigilization does. It squeezes the intent embedded in the sigil until it is dense enough to reach an effective depth in the outer K-Field.

In the Spare technique of sigilization, the practitioner usually starts with a sentence of intent. Such a sentence is not particularly dense information, so it normally bubbles back into the conscious mind and does not go much further. By repeatedly folding the intent, combining the symbols that represent it, tighter and tighter until it is a single symbol with a complex metaphoric structure, the information density becomes sufficient to allow it to sink deep into the unconscious and out into the K-Field where it can reach its target.

In information theory we often measure entropy in the number of bits per symbol required to encode a piece of information. Experiments have shown that English requires around 0.6 to 1.3 bits[71] per character to encode. Therefore, on average, we can assume an encoding of one bit per character in the message including punctuation and spaces. If one has a “sentence of desire” that runs 30 characters (including spaces, which do carry information) then one can have on average 30 bits of information for the whole sentence. Running this through the process of sigilization, the 30 bits compress into a single character that is an encoding rate around 30 bits per character which is significantly more information dense than a string of characters at one-bit density.

However, at the target, the content of the intent may not be in phase with the state of the target and that is an additional point of difficulty. The whole process of establishing contacts is to identify targets and tune the practitioner's mind so that their intent will be in phase with the target. Therefore, we can say that the coupling-coefficient is a combination of the difference in information density and the variance in the phase or the vector direction of the intent. By phase here we are referring to the alignment of the caster's context with the target context.

The sigilization method tightens the coupling-coefficient with an extremely specific kind of encoding also used by all the entities in the K-Field. That is metaphoric encoding. The metaphoric form of information encoding is difficult to describe in precise language. However, humans also use this form of encoding within the unconscious. Every human has exposure to this sort of communication in their dreams, and we use it consciously in the construction of poetry and intricate literature. A somewhat facile illustration of this encoding is presented in the *Star Trek: The Next Generation* episode "Darmok," (50) where the Enterprise crew runs into a race whose language they cannot automatically translate because it is using deep metaphors to compress complex meanings to a few phrases. In order to communicate they must first learn the stories which form the context for the metaphors. It is this challenge that any practitioner faces in pushing their intent into the deep K-Field, and having it be effective.

Since this form of encoding has similarities to codebook-encoding, the practitioner must use the right metaphoric structure or the right codebook for the encoding. If they do not, the entity targeted will not be able to link up the metaphoric references. This is the whole issue of tuning to the context of the entity one is trying to contact. Of course, things can get even more complicated. Information exchanges in the K-Field are, at least to us, instantaneous, so it is possible, if properly motivated, for an entity faced with an unfamiliar metaphoric link to reach back into our mental space and pull the references it needs. The operative phrase here is, "if properly motivated," so the secondary issue a spellcaster faces is to provide a sufficiently clear metaphoric link that can offer some motivation for the entity to act on rather than ignore the message. One way of providing this motivation is by including emotional energy to the message as a salience factor.

Spare's sigil technique is not the only method of intent compression nor is it the oldest. The rune masters of northern Europe regularly encoded their intents in the form of runic codes and bind-runes. Explaining that runic encoding was not to make the messages unreadable to humans, Edred Thorsson in his book *Runelore* says that it was actually *"...intended to make the text more pleasing to and more empathetic with the hidden realms"* (51 p. 75). This implies that runic encoding was, in fact, a form of sigilization practiced thousands of years before Spare.

It also indicates that much of symbolic magic is in fact a form of sigilization intended not to make the information secret from human eyes, but to compress the intent in a way to draw the attention of external entities. As part of his description of rune usage, Thorsson identifies three attributes of runes which consists of content, form, and order. Besides runes, any encoded form such as a set of symbols, a pattern or a sigil will also have content, form, and order. Thinking of runes as a form of thaumaturgic intent, and considering thaumaturgic intent as information, we can consider it as having "meaning." The below chart shows the relationship of these constituents of an intent to three types of meaning: internal, external, and relational.

Content	→	**Internal Meaning**
Form	→	**External Meaning**
Order	→	**Relational Meaning**

This breakdown of content also applies to numbers in mathematics as each number, as a sign, contains both internal, external, and especially relational meaning. Numbers are essentially relations with the number "two" defined as that which follows the number "one." Relations define a geometry, which is why we can say that reality consists not of number but of geometry. The meaning of an intent, in turn, has three attributes which can affect the reception of the intent. These are direction, focus, and salience. If we view desire as a vector, then direction is the angle of the vector and salience is the magnitude while focus is an attenuating factor that reduces magnitude by splitting the angle.

The human mind experiences salience as emotion, so that the more intense the emotion triggered by the meaning of a thought the more attention we give to that thought. This is true of non-human entities as well

and is why emotion can boost thaumaturgic operations. However, when we are emotional, we tend to lose focus and thaumaturgic direction blurs, which is how emotional involvement in an operation can inhibit results. It is clearly better to learn focus at low emotional involvement first, and then to learn to ramp up emotional energy while maintaining focus. This brings us back to the Spare technique which uses strong emotion to charge a sigil but assumes a high degree of emotional control to maintain focus.

Objective Context

"Magic is the practical part of natural science"
—Pico's dictum (Pico Della Mirandola)

Having discussed metaphoric encoding there is a question as to what metaphors to use. First, we have to understand how metaphor differs psychically from other nominally linguistic structures. There are historical variations in how English speakers use the word "metaphor" and its relationship to the word "analogy." English students learn early that a metaphor is any linguistic transference of identity between two objects in a text without using the linking words "like" or "as."

However, what one must learn by experience is that any attempt to create a metaphor without some qualitative relationship to the objects of substitution will fall flat. Analogy seeks proportion of relationship while metaphor seeks the projections of a transcendent pattern. Metaphors are a way to use an iconic sign or image to reveal hidden associations and relationships within the object or idea for which the metaphor stands. Metaphors may seem to create associations from nothing, but if there is no relationship hidden in an alternative point of view, then the metaphor may pass an English test but not a poet's critique. Additionally, what we mean here by an alternative point of view is the viewpoint of the unconscious.

Eduardo Kohn, the anthropologist discussed in the previous chapter on "Semiotics of Animism," worked with the indigenous Runa people of Ecuador living in the upper regions of the Amazon basin. While discussing the use of metaphor by the Runa people, when dealing with the *"Spirit Masters"* of the forest, Kohn says, *"Literal communication takes place when one being can entertain the subjective viewpoint of the other"* (24 p. 141), but when two entities are so dissimilar that they cannot share subjective experience then, *"...metaphor is able to unite disparate but analogous, and therefore related, entities. It recognizes a gap as it points to a connection."* (24 p. 149) The *"Spirit Masters"* of the forest are "higher" beings from the viewpoint of mortal humans and do not share our mortal point of view, but we mortals can understand them through metaphor and through metaphor we can communicate with them.

The term *"Spirit Masters"* implies that Kohn is dealing here with non-physical entities residing in the deep K-Field but with an indwelling

connection to the land. Daniel Merkur, the author of *Becoming Half Hidden*, tells us that among the shamanic practitioners of the Inuit and Yupik people of North America the word *"Inua (plural inue) names a class of numina that have generally been termed the "masters" or "owners" of nature. The term is more precisely translated as "inhabitants" or "indwellers" in nature"* (52 p. 14n29). So, the Runa people living on the borders of the forest recognize similar indwelling owners of nature and use metaphor to understand and communicate with them. Kohn calls metaphor *"an idiom that establishes connections at the same time that it differentiates."* (24 p. 149)[72]

With metaphor what we are talking about are signs in the semiotic sense, but primarily iconic signs which represent not cultural or contextual content, but rather directly express a qualitative experience. According to Jung*, "A symbol is an image that expresses an essential unconscious factor and therefore refers to something essentially unconscious, unknown, indeed to something that is never quite knowable"* (53 p. 82). Jung here is using non-technical language, so in semiotic terms he means an iconic sign rather than a symbolic one.

The description holds that with metaphor we are dealing with a representation of the contents of the unconscious, and since the unconscious connects to and even resides in the K-Field, we are not just dealing with personal images, but images from the collective and absolute unconscious as well. We are dealing with shared subjective experience; we are dealing with objective reality. These images are iconic signs which represent not cultural or contextual content, but rather directly express content of a qualitative nature.

It is a common idea at least among modern academics, linguists, and philosophers that metaphors are bound to culture. This is only true for the literal symbols used, but not for the qualitative meanings attached. We can see the difference between these two when we compare similar metaphoric associations used in different magical theories such as the Western and Eastern four or five element models.

The Western four element model consists of air, fire, water, and earth. We generally lay them out in the directions of east, south, west, and north respectively, and we recognize these elements not by some empirical measure but by their qualitative attributes. In semiotics we would say that

the four elements are iconic as they represent in abstract a set of qualities which are not necessarily cultural. However, the actual words and symbols used to indicate these elements are completely cultural.

In the Chinese elemental model, the elements in the same directional order are wood, fire, metal, and water. The Chinese model has earth as a central point which the Western model commonly assigns to spirit. These models seem completely incompatible until you actually look at the qualities for which the symbols stand in the given culture.

Wood in Chinese thought is something that grows up into the air and waves in the breeze. It is the essential creature of air. While westerners think of metal as something hard, the cultural view of metal first expressed in the fragments of the ancient Chines document the Shujing (c. 2400-621 B.C.E.), is something that *"yields and changes"* (54). Eastern culture sees metal as fluid in the way Western cultures associate with water. Water in Chinese esoteric tradition is deep, dark, and associated with the ancestors and the dead which is the same associations commonly attributed to earth in the Western tradition. Earth in China associates with the green of the life force which Western tradition applies to spirit.

Therefore, we have a correspondence, not in symbols, but in qualities tied to the exact same directional and operational relationships. That does not mean there are not differences in usage as the Eastern tradition generally treats elements as stages of transformation while the Western tradition more often treats them as objects. However, even that difference is not absolute as we will demonstrate later using a Western model of the elements as nodes in a transformational flow of energy.

While the words and symbols used for the contextual attributes associated with the elements do vary by culture, the actual contextual structures are consistent—they are objective. In actual practice they can shift as a compass heading always points to the magnetic North but not always to true north, the directional locations of the elemental qualities may vary by geographic location. In the southern hemisphere fire is often in the north instead of the south, but not necessarily. This is where one has to let go of the calculating left-brain and *feel* where the true alignments lie. The elemental directions have to do with metaphoric qualities not compass headings.

One other alignment between East and West are the associations of the center pole or vertical directions. In Chinese thought, there is a vertical line

between heaven, man, and earth (46 p. 11). In Western thought there is the celestial (upper-world), the land (inner-world) and the chthonic (lower-world). In Western shamanic traditions, journeys may occur in the spiritual realm of the land which is at the practitioner's level of manifestation, or they may ascend to the Celestial realms or the underworld of the chthonic realms. In K-Field theory we can see this as the poles between absolute desire (absolute entropy), absolute memory (null entropy), and the balancing point between where the physical becomes possible, and the indwellers or land spirits reside.

While not to stray from metaphysics into the mechanics, we should not forget the use practitioners make of metaphoric chains to build up a clear image of the desired intent. Such chains are essentially a form of metaphoric entanglement which much like quantum entanglement in physics establish an association between two things, but with metaphor the entanglement is between two elements of the psyche. By linking these contents of the mind together a practitioner creates a dense web of meaning, or high entropy information, that focuses thought and intensifies intent. It is this metaphoric entanglement that brings thaumaturgy in line with poetry and why the poet and bard were in ancient times feared as great sorcerers.

Temporal Issues

Just because we found a story in our past, it does not mean that it originated there. The wisest and cleverest of our magicians know that time is not absolute, that it is possible to hear stories from the future.
—Elder of the Speakers, Castlevania(2018) (55 p. S1:E2 Necropolis @17:50)

Once upon a time, time was objective and constant—but sadly this fairytale has never really been true. Prior to Einstein's 1905 work on special relativity, scientific philosophers assumed that time with its linkage to the movements of the heavens was a constant, but the common experience of humanity has always been that time flies while you are having fun and drags during life's more distressing experiences. We know now that time is more than one thing, there may even be more than one dimension of time, and all forms of time are contextual or relative. Absolute simultaneity does not exist.

One of the elements of ritual, crucial in medieval grimoires but often forgotten by modern practitioners, is the effect of time within a ritual action on the outcome of that ritual. In the western European grimoire tradition, time is heavily woven into the fabric of practice typically expressed in the use of astronomical and astrological alignments to establish ritual periods and context. The grimoires of this tradition originated in the mix of Greek, Arabic, and Egyptian magic as handed down to western European culture and include the integrated astrological teachings of all three cultures.

We can see this handing down in lists of spirit names contained in many grimoires and used in conjuration. Many of these lists are specifically seventy-two in number. This magic number derives from the two sides, day plus night, of the thirty-six (2 x 36 = 72) decans[73] or astrological signs from ancient Egypt that reside in each ten degrees of the sky as opposed to the 30 degrees for each Zodiac sign. The Egyptians used the decans as markers to tell time, for astrological predictions, and for the ordering of ritual. They taught these signs to the Greeks who included them in the twelve-sign system they received from Persian and Babylonian teachings, and then the Greeks wrote it all down in the same language the world of that time used for trade—Greek.

Later, the Arabs translated the Greek astrological texts into their own language and added their own discoveries until the 13th century when the Spanish Reconquista removed Moslem control from Spain. At that point, Arabic, Hebrew, and Latin scholars translated all the texts we still have available from Arabic to Latin, which was the trade language of their time. Just the basic study of astrology itself fills many thick volumes of obscure books both old and modern, and we have not even yet mentioned those written in the Devanagari script of the Indian subcontinent which still retain original Greek terms along with their own additions.

We can see then that time is an integral feature of western thaumaturgic practice, primarily with the use of astrology often embedded within the teachings passed down from generation to generation. At this point, we will not delve into the details of astrology itself. Rather it is the concept of time itself and its application to the practice of thaumaturgy that is essential to the discussion. Along with astrology there are other methods used both in the west and in the east for dealing with the temporal element. To understand these methods, we must first have some understanding of time and what type of time we are discussing.

The first issue with time is that there is more than one type of it, and we must first identify the type of time we wish to talk about. As for types, there is the traditional trinities of time: past: present, and future; the trinity of: sacred, secular, and immanent; and the trinity proposed by John G. Bennett: ordinary, eternal and hyparxis.[74] While the literary triadic hypothesis[75] is hard to escape, for the purposes of this discussion, we need deal with only two types of time: quantitative and qualitative.

Quantitative time, which is the obsession of western culture, is time that one can count either directly, mechanically, or relationally. Generally, it is time represented as an ordered set of events. Most people in western culture assume quantitative time is objective and absolute. We know, however, from the special theory of relativity that this time is not absolute but relative, and as discussed previously, objective only means an agreed similarity of subjective experience which has no true temporal relationship.

Qualitative or kairotic (i.e., qualitatively correct) time is time that is not an ordered set of events, but an unordered set of nodes linked in an eternal spiraling pattern. In the calendars used by the Maya, Aztecs, and ancient Chinese, it is not the linear count of days that actually mattered but the

cyclic recurrence of days of certain qualities. Qualitative time, though, is not a fixed pattern, but one that shifts according to its own rules rather than the specific count of days or ticks of a clock so that calendars and calculators can quickly lose the rhythm if not properly synchronized.

When practicing thaumaturgic operations, it is qualitative time that is important more than the quantitative variety. In light of the persuasion model of thaumaturgy, it is the quality of time which affects how the K-Field and the forces and entities residing there receive our intent. To understand this, one might imagine the response of someone rudely awoken in the middle of the night and asked to perform some tasks. Generally, the answer will be no. However, if one asks that same person during their normal waking hours, they are more likely to say yes. The timing of a request can make all the difference in the result.

This example is not to imply that the entities in the K-Field sleep, though there is no evidence to preclude periods of reduced awareness. On the contrary, it relies on the understanding that all entities have their own cycles just like any other organism, and the quality of the time at which one interacts with them can affect the quality of their response. Considering that there are no clocks in the K-Field and that the field is transtemporal in nature anyway, it is obvious that determining ritual time is always a qualitative exercise rather than a quantitative one. There are three ways that a practitioner can determine the quality of time for an operation: divinatorily, intuitionally, and intentionally. The most common tool used by practitioners is divination, the oldest is intuitive response, and the most powerful is intentional.

The elements that form any divinatorial system generally include at least one functional, one acausal, and one qualitative operation. When using tarot cards, the acausal operation is the shuffling of cards, the functional is the layout of the cards in a given pattern, and the qualitative operation is the reading or interpretation of the card relationships. The acausal operation links the divinatorial system to the K-Field just as mercury in a thermometer links it to the temperature of its environment. The functional operation establishes causal ordering bringing the divination into the quantitative realm. While the qualitative operation extracts meaning as a quality of the now measured K-Field context.

The most common divinatory tools used by practitioners to determine qualitative time are the astrological calculations natal, hoary and electional.

Astrological calculation may appear at first glance to be a quantitative tool, but in fact both the natal and hoary calculations use an unpredictable[76] point in time as the starting point. This starting point is the acausal operation and operates in a similar manner to the sortilege of tarot cards.

Periods derived from astrological patterns begin their calculations based on the exact time of a birth or the very moment a querant poses a question. Electional astrology which looks for a favorable alignment in the future starts normally from the subject's natal chart, though it is possible to use the hoary method and start from the moment one requires a future favorable date. Like all mantic or divinatory arts, the predictive calculation of astrology whether simple or complex requires an unpredictable value as input.

All divinatory methods operate in this manner, and we could posit a rule such as $f(x) \Longrightarrow y$; where x is an unpredictable event or value, f(x) is the divinatory calculation, and y is the implied predicted event or period of a given quality. The use of the word "implied" here is important since the output of the calculation does not determine a future event or state, but only implies it, just as a warning sign is not the danger that it symbolizes.

In the seventh treatise in Guido Bonatti's *Liber Astronomiae* or Book of Astronomy, Bonatti covers the methodologies of Elections which is the astrological technique of creating *"a deliberate plan in light of a desire for something favorable."* Bonatti goes on to say that *"electing is a desire of the intellect resulting from an act of the free will"* (56 p. 633). In other words, it is the deliberate timing of a freewill action to coincide with a favorable time—a time of favorable quality.

As an example of the results of not properly electing Bonatti says, certain people *"apply themselves to the art of alchemy; and often they lost their work, time, and expenses"*, and in the context of alchemy Bonatti notes a few things that can go wrong. He particularly points out that "*they* [the failed alchemists] *do not know how to elect an hour nor an Ascendant, not how to place the Moon where she ought to be placed in order to perfect the work; and this is one of the greater errors which there can be for an alchemist.* (56 p. 710)

Like Alchemy, or any acausal operation really, thaumaturgic operations have a sensitivity to the prevailing K-Field environment, and divinatory tools can act as measuring devices to test the suitability of the environment

for the successful completion of the operation. Think of your Tarot cards or your election charts as barometers and thermometers of the K-Field context you inhabit or will inhabit in the future. This is something known by many practitioners, but it is also something often neglected. Performing a thaumaturgic operation or ritual without taking some kind of reading, even simple bibliomancy, is like going out for a picknick without checking the weather.

A slightly more advanced technique of determining qualitative time is the Intuitional method. One application of this technique with a Tarot deck, rather than depending on sortilege and Schrödinger boxing for the acausal operation, the practitioner spreads or sorts through the cards face down until they reach a card that *feels* right. This and subsequent cards may go through an ordering operation or the practitioner may simply interpret the card based on their first impression on turning it over.

This technique relies on the practitioner's intuition to read the state of the K-Field state and by concentrating on "feel" the practitioner takes cues from the unconscious which has a direct link to the K-Field. However, this is less mechanical in nature and thus more difficult to do properly. Simply snatching a card from the deck without the use of a meditational mindset will provide no advantage over the simple use of sortilege.

On the other hand, with practice in meditation and experience with a contacted view of reality, that is with direct experience of the K-Field and its contents, it is possible to obtain a better read of the K-Field's state and one may even dispense with the divinatory calculation and leap directly to implied prediction or quality of time. This is particularly useful in situations where there is a constraint on quantitative time or resources such as when Tarot cards or Hoary charts are not available.

An application of this in modern practice is in what one might call combat magic. The U.S. military at one time implemented this technique in the battlefield to train soldiers to read the situation by feel. Analysts noticed that some people in combat were able to sense the onset of danger ahead of time, and under the banner of Perceptual Training Systems and Tools they tried to train soldiers to do this using the experience of those already with this skill. I cannot say if this practice has continued as the latest material available appears to have devolved into a set of intellectual exercises focused on the physical senses which are incompatible with intuition.[77]

However, this skill, in its extra sensory form, is extremely valuable for any practitioner using thaumaturgic phenomena to cultivate and share.

Stephen K. Hayes (1949-), an American martial artist teaching a form of ninjitsu he learned from grand master Masaaki Hatsumi, documents some techniques for developing intuitional skill using two people (57). This involves one student closing their eyes and feeling for the presence of a second helper student and learning to match their movements by feel. In general, any martial arts technique of meditation with an emphasis on awareness will strengthen intuitional perception because it is so useful in combat.

While intuitional awareness is powerful, a more powerful and more complex skill is intentional. Among experienced practitioners, it is a well know phenomenon that the actual beginning of a ritual or spell is not at the physical performance of the act, but at the very moment the practitioner sets their intention to perform the act. So, thaumaturgic phenomena begins at the psychical moment of conception rather than at the physical moment of ritual execution. In fact, there is often a backwash of effects that drive the ritual toward completion or hinders it if the timing is not correct. Here the future pulls the past in the direction of equilibrium whether in the direction of intention or away from it.

This is the basis of the intentional method of determining qualitative time. Rather than trying to detect when the timing is perfect one sets an intention on a specific time and then watches for indications that pattern of events is moving in that direction or drawing one toward a different time or place. We could consider this as retro-causality where instead of pushing an intention into the future we let the completion of that intention pull the past into place.

While this sounds farfetched Dr. Dean Radin and his team at the Institute of Noetic sciences have produced some experimental evidence to support such a method. Dr. Radin in continuing the work done by J.B. Rhine using random number generators, and using a novel experimental setup, has separated pre-cognitive, psycho-kinetic, and retro-psychokinetic results, which is something that Rhine was not able to do. The results of this experiment published in the Journal of Scientific Exploration, and available on the Noetics website[78] indicates the presence of retro-psychokinetic activity. Dr. Radin defined retro-PK this way, *"RetroPK actively causes a*

target system to be "pulled" towards a future goal that is established in the present" (58 p. 377) .

Essentially, the subject reached back in time to change the past in order to produce the results of their projected intent in the present. While precognition remains a possible fit, the retro-PK possibility remained the best fit for the experiments results. This experiment indicates that even if a practitioner starts their operation after some event has occurred the operation can still affect that event, but it may require that the Schrödinger's box remain closed. If the practitioner is aware of the actual outcome of the past event an attempt at retro-PK may not work. While the effect is real, the boundaries and limitations involved are still unclear.

In any case, it is clear that setting an intention of a ritual act with the understanding that intervening events in reality will reenforce or redirect the placement of that act can allow can provide a way for determining qualitative time by engaging K-Field itself in that determination. Rather than being a passive environment the K-Field is an active participant and accepting it as a participant in a ritual can cause events to line up in an appropriate line to support the final intent.

One way of understanding how the present can influence the past or the future influence the present is to think of boundaries of reality as a waveguide and the fabric of reality as a standing wave inside the guide. In electronics a waveguide is a hollow metal tube used to trap and direct electro-magnetic waves such as microwaves, though the same principle applies to optical fiber and visible light. The wave front in this imaginary waveguide starts at the beginning of the universe and propagates to the end of the waveguide which is the end of the universe. At that point, the portion of the wave that reaches the end reflects backward in time to the beginning overlapping with the forward moving wave. When the backward wave reaches the beginning, it reflects again overlapping the old forward wave and the original backward wave.

This continues an infinite number of times until the interference pattern created by the overlapping waves reaches an equilibrium. The resulting peaks and valleys of the interference pattern is the matter-energy of the universe we experience. If something shifts in the wave pattern in the middle it propagates backward and forward reflecting until it reaches another equilibrium. So, shifts in the future part of the waveguide will cause adjustments to the past which shifts the present and everything realigns

until it balances. The interference pattern's movements happen outside of what we experience as time, so the rebalance is effectively instantaneous from our viewpoint.

While this is only a simplistic model of how the past, present and future can influence each other, it is one illustration of the phenomena observed by Dr. Rhine and Dr. Radin. The past pushes the future, but the future pulls the past, so the present is an equilibrium point between these two forces. However, it is healthy to recognize the situation the present presents us, but a fatalistic attitude to the flow of history is unsustainable given the evidence. Time is much more fluid than we generally believe. Just because an event happened in the past does not mean it has closed to thaumaturgic influence later on particularly if the result of the event remains Schrödinger boxed outside conscious awareness. This is what allows the intentional method to work.

Visionary Techniques

The forest has eyes, and the woods have ears; therefore I will see, be silent, and hear. —Old Flemish proverb, Deborah E. Harkness "Shadow of Night". (p.384)

The use of vision work is a common and important tool for any practitioner. Vision work is the technique of *seeing* what your physical eyes cannot see. In humans we often consider the ego consciousness as the primary viewpoint awareness. The truth is that we have many areas of awareness as the mind is a composite being just as much as the body. However, the ego is the part that can communicate in a human social setting, and so it operates as the focal point, or the viewpoint of intention. Unfortunately, the ego primarily focuses on the physical senses because that was its original job, and this causes trouble with practitioners trying to view events in the K-Field.

The Self-center and the rest of the unconscious has a front row seat to the inner and when extended the outer or outside K-Field, but the ego is in the material bubble on the other side of the unconscious from the collective unconscious and the K-Field boundary. This means the ego is completely dependent on the unconscious to translate its sensations from K-Field into a form the ego can digest. Fortunately, the unconscious is responsible for turning the raw input of the physical senses into something the ego can handle as well, so the unconscious has a readymade template to help map the non-physical senses. All it needs is a little *imagination*.

When a practitioner works in vision, they allow the imagination to cloth the images provided by the unconscious in something their ego can understand. This permits the unseen and the unseeable to become visible, audible or feelable. The use of the word "images" here actually refers to patterns of relationships which the unconscious may interpret as sight, sound, smell, or touch. The most common form these patterns take is sight which is why we refer to it as *vision*. However, just as in the case of synesthesia these sensations can appear to come from other senses as well. This is even more true of the images arriving at the boundary of the personal unconscious from the wider K-Field. This information from outside does not originate from any of the physical sense so it could in theory take any form.

The actual practice of vision work is a somewhat esoteric subject to tackle, due in part to it not being visible to an external observer. A practitioner of vision techniques could appear to be meditating, or even doing the dishes, since an experienced vision worker is capable of doing some physical tasks while simultaneously performing the vision work in their mind. The core toolset of the vision worker is focused imagination, which perhaps makes it one of the most powerful techniques in thaumaturgic practice. Einstein said, *"Imagination is more important than knowledge. Knowledge is limited. Imagination encircles the world,"*[79] (59 p. 117) and the Sephirot of imagination is Kether, the ineffable *"the most hidden of all hidden things"* in the Zohar, and source of all creation at the top of the Tree-of-Life.

As vision technique is a mental discipline, it falls under one of the many uncertainty principles, which goes something like this: *"When dealing with the contents of the psyche, the more concrete the analysis, the less accurate it is while the more metaphoric the analysis, the closer it is to truth."*[80] Austin Spare echoes this principle when describing his enigmatic Kia of which he said: *"The less said of it (Kia) the less obscure is it"* (45 p. 25), which explains why even Spare found it difficult to explain Kia. This means we generally approach this practice with *feeling* words rather than solid descriptions. The core of vision work is tuning the practitioner's mind to the contacts or luminosities which will provide the thaumaturgic flows for the work. As discussed previously, this has less to do with tone or color, and more to do with like-mindedness. Though we often use tone and color as metaphors for the level of like-mindedness. Informationally denser[81] and metaphoric frames of mind will bring one closer to complexes in the K-Field that are more powerful while less informationally dense and more material thoughts will ground one closer to human consciousness and physicality.

The experience of vision work is much like Jungian active imagination, and, in fact, functions in a similar manner by providing clothing for abstract lines of thought that otherwise would be unmanageable to the human mind. Wrapping a contact in an imaginative skin allows the practitioner to interact with it in a reasonably human way. However, separating the thread of the real contact from the messy streams of the modern imagination is hard

work. It takes practice to let go of the images and allow the contact to reach through and communicate and decide its own shape and reflection in the psyche. McCarthy explains how to deal with this issue by suggesting the practitioner

> *...just go with the flow, have no formed images or expectations regarding your contact: just let it be what it is. Concentrate on the experience and energetic communion, not on interpreting the presentation. (60)*

Everything experienced in vision work is an interface, since what the practitioner sees and hears is a synesthetic translation of non-sensory input from K-Field filtered through the practitioner's unconscious mind. In this way, these sensations are not dissimilar to dreams, and lucid dreaming is a related skill. The conscious mind in humans faces the material world and binds tightly to the physical senses. In order for the conscious mind to experience K-Field sensations, the unconscious mind must convert it into the form of an equivalent physical sense. Because these sensations are non-physical in origin the relationship between the incoming information and the representation of that information is often obscure—or occult.

While practitioners call the technique vision, the easiest translation path for the unconscious seems to be sound, and many non-practitioners experience disembodied voices, though few willingly report their experience due to a fear of appearing schizophrenic.[82] However, Stacy Horn in her book *Unbelievable* quotes a 2004 University of California report which stated that, *"although the majority of people with schizophrenia may hear voices, the vast majority of voice hearers do not have schizophrenia."* (61 p. 118) This illustrates that what a vision worker does is not something weird or unnatural, but is an extension of normal, common, human experience with just a bit more focus and discipline.

Taking into consideration that sound or voices are the most common experience of this synesthetic process, one might expect that teaching vision technique would start with listening rather than seeing. While this might actually be true, modern ego consciousness is heavily investing in sight, and so most teaching methods for vision work start with visualization and target seeing as the primary tool—thus the term *vision*. From the personal experience of a close friend and practitioner, working with vision also resulted in the reception of sounds as well. When faced with the difficult

work of developing visionary experience, many would-be practitioners revert to ritual, sigils and implements as an easier path.

Unfortunately, just as one can only measure an object using something of the same substance, one can only manipulate an object with something of the same substance. Matter is a consequence of the K-Field, but it is not necessarily the same material. A wave on the surface of a pond relies on the pond, but it is not the pond. Matter manipulates matter, and one can only manipulate the K-Field, which is of the psyche, with the psyche. The human mind is the only true instrument of thaumaturgic operation, and ritual action is empty flourish without vision to provide the power linkages to make the engine go. This requirement of mental discipline matches well with the theory of the K-Field and its nature as a psychical field with knots of consciousness and flows of information like thoughts or dense streams of thaumaturgic energy.

In the end, any individual's ability to access the K-Field and to perform thaumaturgic operations pivots on their skill at slipping past the ego consciousness and communicating through the unconscious with its direct contact to the K-Field. It is clear that the unconscious with its close contact to the K-Field is in a perfect position to draw on thaumaturgic flows to produce physical effects without the conscious effort of the subject, and that humans likely do this all the time without being aware of it. Conversely, to consciously access this ability requires learning to silence the ego critic, so that a deep and direct path opens up for the work.

This does not necessarily take years to develop especially if the practitioner has some innate talent, but like any skill, it does take time to build up proficiency and to produce consistent results. The practice of vision work is one technique to improve one's contact with the unconscious and the wider K-Field. Doing this practice, one may not ever actually view the plains of an astral world, but something at some time will click and establishing that connection will make a world of difference in thaumaturgic work.

While the details of visionary work are beyond the scope of this treatise, the variation of techniques employed by different schools and lodges being wide and deep, there are a few common elements to any good visionary exercise. Such training programs usually start with mediation and breath control to focus the mind and shutdown the ego. To hear the voices under the dark waters of the unconscious, one must stop the chatter of the

day-mind. Meditation then usually proceeds to imaginative visualizations. The practitioner must learn to use the imagination, not as a fantasy generator, but as a translator of the unseen, and that requires producing images from the unconscious or allowing images already in the unconscious to filter up.

The next step would be to learn to separate the self-generated images from the autonomous ones. This is much like Jung's description of his *"active imagination"* work which led him to write the *Red Book*. According to Jung, after eliminating *"critical attention"* which is the same as shutting down the ego as noted above, one must begin by *"concentrating on a particular mood, and attempting to become as conscious as possible of all fantasies and associations that came up in connection with it."* (62 p. 53) Here, Jung is using the word "fantasy" to mean an image rather than as something unreal. In fact, he found the images that did come to him to be alarmingly real and autonomous. It is interesting to note in Jung's description of his technique his use of a feeling word—mood. What he is describing is a psychical action that one cannot easily describe, since the more detail you use, the less accurate your description becomes.

Not all traditions follow with an open invitation to images. Many instead start with guided imagination having the initiate follow a traditional journey script until they are able to make journeys alone. This is more common among modern shamanic training methods and may have been the practice of more ancient traditions through the use of mythic storytelling. Under either method the goal is to develop the imaginal faculties in the initiate so that they begin to produce images without conscious effort. This is a close cousin to scrying where one shuts down the ego by inducing a trance through gazing intently into a dark reflective surface or a pool of ink.

An alternative to direct vision is automatic drawing or writing. This is a technique used by Aleister Crowley, where instead of visual sensations one channels the K-Field content rising through the unconscious waters directly into movement allowing the hand to freely create pictures or words without the influence of ego consciousness. This does require some meditation and trance work to operate successfully. Different persons may find each one of these techniques easier or harder depending on their temperament. Edward Kelly was able to scry, but John Dee was unable to do so and had to rely on the unreliable Kelly for his visions. Needless to say, just as it is more

instructive to see something yourself, it is better to practice vision oneself than to depend on the vision of another person.

Enchanting Matter

***Mabel**: What's the one thing I asked you not to do tonight?*
***Dipper**: Raise the dead.*
***Mabel**: And what did you do?*
***Dipper**: Raise the dead.*
—Alex Hirsch, Gravity Falls (Disney 2012-2016), Scary-oke, S2E1

While we know that matter affects matter and psyche affects psyche, at the very beginning of this treatise we also established that psyche affects matter. This means that psyche, or the K-Field at least, is fundamental to matter, and that matter comprises some aspect of the same substance as the K-Field itself. Some examples of this kind of relationship exists in the relationship of matter as a solid to energy as fluid.

The physics is clear, matter is energy, and energy is the substance from which matter congeals. References to matter always included energy since the two are simply different states of the same thing. Applying this same relationship, we can expect that since the K-Field affects matter, and is fundamental to the existence of matter, then matter is in some way a configuration of the substance of the K-Field itself although it can be as waves on the surface of water. This is a drastic change in viewpoint from Western thought since the Cartesian separation of psyche and matter is nearly sacrosanct.

Some 21st century philosophers, on the other hand, have used the metaphor of a computer program to describe psyche as something "running on" matter. Unfortunately, the *Strong Free-Will* theorem and the derivation of alchemical animism require the flipping of this metaphor on its head so that rather than psyche running on matter, matter runs on psyche. As we've seen this means that psychical or semiotic processes underlying matter will affect the state and motion of matter, especially if there a contextual linkage as in the state of the processes that determine waveform collapse for a given set of quantum particles and fields.

Two scientists William Roll and Robert Jahn associates of J. B. Rhine while researching the psycho-kinesis theory of poltergeist events suggested that:

> *"Things physically or emotionally closer to us are more important, generally, than things that are physically or emotionally far away, and when we focus our consciousness on an object close to us it may become charged, something along the lines of an electromagnetic charge" (61 p. 219).*

In forming this theory, Roll and Jahn did not have K-Field theory to work from, but their concept of a charge on physical objects is close to the effect of enchantment or enlivenment common to the creation of implements. From a K-Field perspective, all matter has with it an association at some level of micro-consciousness that may or may not form a cohesive whole. Contacting and defragmenting these micro-consciousness fields through conscious contagion can wake them up, thus enlivening the bit of matter associated with them.

Alternatively, a contacted focus, a focused intent in conjunction with other contacts in the K-Field, on an object can draw in an existing coherent entity, which previously had no entanglement with matter. Given an implement constructed of matter, if we can associate that matter with a luminosity in the K-Field, said luminosity by virtue of the matter constituting the implement can become aware of the quantum state of the matter involved and possibly the matter in the same physical space as the implement.

Through this awareness, the luminosity can effectively reach through to link itself to the matter either as a conduit of communication or feeding back to affect the matter and any other K-Field complexes associated with it, which is probably an extremely complicated way of describing the enlivening process as detailed by McCarthy. As an added point, K-Field theory suggests that the processes of enlivening or enchanting the implement can "construct" the luminosity or complex involved so that we are not dealing with an existing entity, but one drawn from the governing complex of the implement itself.

In any event, what the material object links with is a luminosity, a consciousness or semi-consciousness, which has a closer association to the K-Field than the practitioner, but which ties to matter in a way that allows communication between the practitioner and the object's consciousness. As McCarthy explains, when someone enlivens a tool, *"instead of just having a power tool in your hand, you hold a living being that will work in harmony with you if you work in balance"* (63 p. 3), therefore implements

are not just tools, but participants and assistants in the work. The physical object provides a focal point for communications with luminosities in the K-Field.

While a materialist psychoanalyst would label enlivenment as simple projection, we must remember that there is nothing simple about projection. The process of projection is the overlaying of an unconscious content onto physical reality so that the ego consciousness can perceive it. Although the unconscious can view its own contents, the contents of the ego, and influences from the wider K-Field, the ego consciousness can only perceive contents that present as part of physical manifestation. Part of the process of vision work is to develop the capacity for the unconscious to project its perceptions of the K-Field into imaginal space, overlaying reality, so that the practitioner can view or experience these perceptions with the ego.

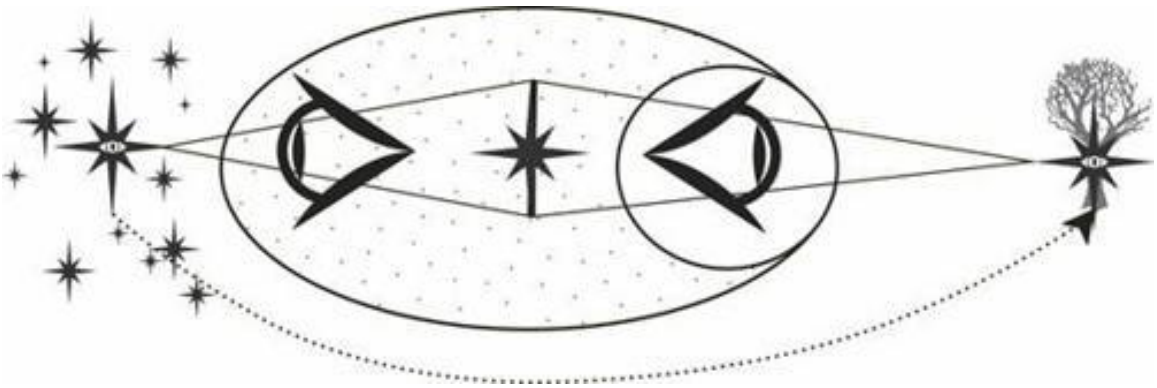

Figure 27 Projection to Enlivenment

However, the process of projection can establish a linkage between the context of an entity perceived outside the personal K-field space of the practitioner to the context of a physical object or the K-Field context of the physical object. Every object or piece of matter has a shadow in the K-Field which provides the freewill choice for its existence and behavior in the upper quantum field. When contact occurs between an entity's context and the context of one of these shadows, the two can become entangled and it this process which produces enlivenment. Therefore, projection is not a sufficient explanation for enlivenment, but it is the precursor to the enlivenment process.

Spirit Interactions

If we long for connection to God, or the gods, it is because there is Something out there to desire.
—Diana Paxson

Why do spirits interact with humanity and for that matter why do they interact with each other? Conceptually spirits are centers of awareness, and K-Field theory sees centers of awareness as identical with active Jungian complexes or Jung's luminosities. As awarenesses these complexes have the capacity of choice just as the human mind. In fact, the human mind is just another complex in the K-Field, so there is technically no difference between the word complex as used in K-Field theory, mind, and the word spirit as commonly used.

In Jungian psychology, a complex is a core pattern in the psyche of emotions, memories, thoughts, and desires organized around a common theme. This theme is like a center of gravity for the complex. Like a center of gravity, if you look for it, you find nothing at the center, but on the surface, you can feel the pull toward the center.

In K-Field theory, a complex is essentially a cohesive persistent pattern of memory, thought, and desire (including emotions) with a particular flavor of content. There are three types of complexes: dormant, dependent, and autonomous, and they can have two states: entangled and free.

A dormant complex is one that retains a memory structure, but whose thought flows are static due to a lack of desire. In terms of the hydraulic analogy used in describing thaumatic power, there is no pressure, no voltage, so there is no current. However, the channel or circuit structure still exists, and can activate given energy. In Jungian terms, this is a dormant archetype or an inactive content of the unconscious. In spiritualist terms, this is a dormant or sleeping spirit

A dependent complex is a memory structure with a thought flow fed by desire from an owning complex. In the electrical version of the hydraulic analogy, this is a live circuit with an external power source controlled by another circuit. In Jungian terms, this an activated archetype or unconscious content. In spiritualist terms, this complex type would appear as an angelic or angelic-structure. The occult literature often sees these as low-density (low information entropy) filters to interface with when dealing with larger

more power beings. Because human minds exist in a low-entropy state, interacting with high-entropy spirits can overwhelm the psyche and do psychical or even physical harm.

An autonomous complex is a memory structure with a continuous flow of *thought* driven by an embedded core of desire in the complex itself. In hydraulic analogy terms, this type is a circuit with its own power source. There is not much difference between autonomous complexes in K-Field, Jungian impersonal archetypes and spirits or gods especially if one allows for the private views of Jung, which foresaw the possibility of a transpersonal domain for the collective unconscious. While the human psyche does play host to benign, and occasionally not so benign autonomous complexes, our heads do not constitute an impassable boundary for them. They can and do migrate through the collectives. Additionally, we can view the Jungian Self, and the ego consciousness as autonomous complexes in their own right.

Complexes and especially autonomous complex reflect the awareness necessary to choose. As such these are the basic structures underlying quantum interactions. They are, however, not dependent on quantum fields, but quantum fields are dependent on them. Some, maybe most, complexes have no interaction with the quantum fields of our material reality. The complexes that interact with quantum fields we will call *entangled*, and ones that have no quantum field relationship we can call *free*.

Entangled complexes in Earth's biosphere are spirits of a "type" we might call *Indwellers* using a term coined by the anthropologist Daniel Merkur based on the Inuit peoples' term *inua* for such spirits in nature. Merkur describes the Inuit view on inua: *"an inua is the "essential existing force" of a physical phenomenon, that causes it to be what it is"* (52 pp. 301-302). Free complexes are what the Inuit call *tornat* or simply spirits, which are *"a metaphysical being that, unlike a soul, has no body and, unlike an inua, informs no physical phenomenon"* (52 p. 302).

Whether complexes develop awareness at the quantum scale and grow up or begin as larger patterns at the archetypal scale and extend down into matter in the manner or Platonic forms is not yet clear, but there appears to be a part-to-whole relationship with all complexes even autonomous ones. Complexes seem to nest like Russian dolls, though from our perspective we usually experience this from the perspective of the smallest inside doll looking out. Like everything about complexes and reality as a whole, the

boundary around complexes is fuzzy, and in their interactions with each other, they may merge or split in ways difficult to describe. A specific mountain may have a share in a collective concept-of-mountain as a universal pattern, which then may have a share in a collective complex of all earth-element type forces. In this example, the earth element referred to is a part of the four-element occult theory, so this is an archetypal structure of the psyche, not a reference to the chemical elements.

However, separating a specific mountain from another specific mountain may not really be possible as their complexes merge into an overall pattern. The structure and relationship between spirits is multifaceted, and many are not single complexes but whole ecosystems. Because all complexes have a share of freewill awareness, everything has some level of awareness, though it does not often reach the self-reflective level of a human ego-consciousness. That does not mean that a low awareness complex cannot develop an ego. It is highly likely that the human Self complex, while not really self-reflective itself, developed an ego to embody self-reflection. If our Self complex can do that, other complexes can do the same. There is some notion in occult literature that consciousness is contagious, and that by treating things as conscious beings, we can infect them with consciousness. This is much like the Tolkienian idea in the *Lord of the Rings* of the elves talking to the trees until they wake up to be Ents.

While we are discussing spirits, we should probably talk about sex—because why not? The idea that spirits participate in a form of sex[83] is not something one can derive from immediate logical reasoning. It is something you arrive at when you consider the actual physical purpose of sex, which is to exchange information. In animals, the generation of offspring is a side effect or add-on to the swapping of information in the form of genes. Since the framework of spirits are essentially memory, and memory consists of information, the swapping of blocks of memory between spirits is analogous to sex.

We can take it a step further into rationalizing this concept using a biological analogy. However, to do that we first need to give up our narrow definition of sex as just mammalian procreation. Even much of the life on Earth (i.e., viruses and bacteria) do not reproduce as humans would think of it. Instead, they simply exchange DNA information. If we consider DNA as

structural information content, albeit in chemical form, then we can say that we know of three ways living entities have sex.

- Transformation: absorb foreign content from its surroundings
- Transduction: direct exchange or through an intermediary
- Conjugation: entities temporarily join to directly transfer content (i.e., mammalian style sex) (64)

All this sounds a bit alchemical, doesn't it? Each of these methods is conceptually possible between complexes within the K-Field including archetypes in the unconscious, and therefore, as we've established, conceptually possible between spirits. In the case of the denizens of the K-Field, the information transferred would be memory, thought streams, or both rather than DNA but from an abstract point of view, these operations are the same as an exchange of structural information is an exchange of structural information. As *the mind is an ecosystem,*[84] this informational sex is probably going on in our heads all the time. While the number of jokes that one could derive from this discussion is impressive, the original intuition carried within it carries an implication of serious consequences to the understanding of how spirits relate to each other, so let the idea float around in the head awhile and germinate—so to speak.

If the idea of information transfer seems unsexy consider the emotional impact of what one might call "eureka" moments. When we have intuitively received the answer to some conundrum, it often comes with a little boost of euphoria that may vary from person to person and revelation to revelation. If we consider that eureka moments are the result of a transfer of content from the unconscious to the conscious mind, then we could consider that a form of spirit sex. On top of this is the euphoria that is often associated with trance contact and possession. The author, and practitioner, Diana Paxson says this about possession euphoria and its relation to sex.

> *I believe that we are wired to enjoy sex because it encourages us to reproduce. The fact that humans find pleasure in ecstatic religious experience suggests that such states also have a purpose. If we long for connection to God, or the gods, it is because there is Something out there to desire. (65 p. xx.)*

If nature has hardwired us to enjoy sex, then it has probably hardwired to enjoy spiritual contact, and the exchange of spiritual "DNA". It is likely that from a spiritual development and evolutionary perspective, that such exchanges are to our overall advantage. This does not mean that all exchanges are good for us. Viruses regularly splice our bodies' DNA for the virus' purpose not ours. However, such splicings are probably the origin of some of our advantageous physical mutations such as intelligence and opposable thumbs, so in the end, to have exchanged, even the bad, is better than not to have exchanged at all.

Matter of Soul

Carry my soul into the night
May the stars guide my way.
I glory in the sight
As darkness takes the day.
—Hogwarts Frog Choir, (Nicholas Hooper,
Harry Potter, and the Half-Blood Prince)

One thing we can glean from anthropologists and historians who studied the European witch trials and the remnant of shamanic practices, is that the distinction between solid body and spiritual soul is a modern concept which older traditions did not separate so cleanly. The oldest traditions found among the first humans to leave Africa carried the idea of humans and animals as layered beings which include the body and multiple progressively insubstantial bodies, souls, or spirits. The Inuit of North America recognize a free-soul, a name-soul and a breath-soul. The breath-souls *"participate in the cosmic breath-soul that is Sila, the [Inua or] Indweller in the Wind; and inspiration by the individual breath-soul is ultimately an inspiration by the Wind Indweller."* (52 p. 92)

The ancient Egyptians recognized a *Ba* which is comparable with the Inuit free-soul and the *Ka* which is equivalent to the Inuit breath-soul. They also had a name-soul in the *Ren*. Among the Northern European traditions and more eastern shamanistic cultures there are also free-souls and breath-souls under concepts like the *shadow* and the *double*. The practice and lore of Cornwall includes the concept that humans have multiple spirits or bodies with decreasing levels of solidity. The historian Emma Wilby notes in her book *The Visions of Isobel Gowdie* that:

> *"Tribal cultures, who work with monist conceptions of the universe, do not carve up and categorise [sic] reality […], perceiving it as the expression of a network of inter-relating dimensions or a fusion of different modalities, as opposed to a conjunction of opposites. As a consequence, tribal ideas about what the body is and what the soul is are very different from those held by rationalist thinkers, and it is this conflict of ideas*

that lies at the root of early modern confusions surrounding travel to the witches' sabbath." (66 p. 290)

The ancient Saxons and Germanic peoples had nearly identical ideas about multiple parts to the human spirit, and this idea was probably widespread among the Celts of Western Europe as well. The Norse refer to the Hugr, Hamr, and Fylgja. The Hugr is associated with thought, memory and breath, of which Claude Lecouteux, the medievalist author of *The Return of the Dead,* says that it, *"more or less corresponds to the Latin spiritus or to animus. If we take as our base a metaphor from scaldic poetry where it is rendered as "the wind of the female magicians" (trollkvena vindr), it could be the breath. It is first and foremost an active force…"* (67 p. 167).

The Hamr is the shape or skin, and according to Norse belief *"it is the inner shape that determines outside appearance. It so happens that a person could have several of these shapes"* (67 p. 169). It is the Hamer that enables the ideas behind ghosts and shapeshifters. Finally, there is the Fylgja or follower which Lecouteux translates as *tutelary being* because*,* Lecouteux says, *"the evidence shows this entity kept watch over the person it accompanied."* (67 p. 164), and which is probably a parallel to the ancient Greek conception of daemon.

While we see reflections of these traditions in the lore of ancient Egypt, one need not trace everything back to Egypt. Instead, consider that this is an idea that arises repeatedly in different places based on the experience of different esoteric groups using shamanistic practices. It is like the concept of a sunrise, which appears everywhere because the phenomena that embodies the concept empirically exists, and anyone that pays attention to the phenomena will experience roughly the same thing. The individual experiences of a phenomena may not clearly indicate the underlying mechanisms involved, but one should not deny the existence of the phenomena for lack of a coherent explanation. Instead of a problem, we could see the reality of soul as an explanation of other phenomena as Lecouteux points out:

The human being is therefore not restricted to his body. There is something that "would come back to a notion of the soul as emanation, in favor of each individual, from the spirit world," says Regis Boyer, and this notion is key to the manifestations

> *that people too easily classify as marvels. It explains partially how a dead person can appear in dream and allows clairvoyance and the gift of second sight to be understood, as well as perception of the invisible world and necromancy. Finally, it explains the phenomenon of people marked by death. (67 pp. 179-180)*

Whether these effects would relate to something like the Hamr that is more tied to manifestation, or if they relate to something like the Hugr that is closer to the modern Christian idea of soul, is not particularly clear. In the Egyptian model, this would probably be the Ka in its manifestation of a person's semi-physical double.

As we have said before, the mind is an ecosystem, and it is not surprising to a biologist to state that the body is an ecosystem. Both systems exist as composites of much smaller living elements cooperating to make the whole. Seeing how humans as body and mind exist as a colony, it should not be astonishing to suggest that the body and mind are parts of a larger whole that indwells or manages the whole organism. If we consider the case of indwellers as matter entangled complexes, we could think of the Hamr type of soul as the human body's indweller or the entangle complex that gives it form.

This would reverse the usual view of such etheric-body souls as emanating from the physical body. Instead, the physical body would be an emanation of the etheric-body or Hamr. This soul is effectively the Platonic form of the body. As an ecosystem we fully indwell our bodies and fully own them, but the ego consciousness is only a part of the whole and does not have full control by itself, which explains why we often find ourselves doing things we consciously do not mean to do.

Seeing the Hamr, Ka, breath-soul, or etheric-body as the Platonic form of the body, the driving *deus* of the whole would be the Ba, Hugr, or free-soul, which carries the seed of desire and drives flows of thought through the memory structures of the etheric and material bodies. According to the Inuit, "spirits act on the free-soul, with which they are consubstantial (52 p. 302)," so the free-soul is a spirit or an autonomous complex. This brings the soul-body dynamic into alignment with the K-Field and thaumatic theories. In thaumatic theory, material manifestation is part of the K-Field, but as an area of low information entropy or of high predictability.

This reverses the usual Gnostic view of the body being denser than spirit. From the viewpoint of information entropy, the body is at a lower potential than the breath-soul, which is also probably at a lower potential than the free-soul. As one moves up the chain from the free-soul to what some esoteric theorists call the over-soul. Assuming such a thing exists, we should expect the entropy density and the level of meaning or content to increase. Based on the experience of mystics, the end of that chain is a singularity of meaning with an infinite entropy value that some practitioners would call divinity.

Underworld Connections

This world is but a tiny island in the dark sea of Infinity, and there are horrors swirling all around us. Around us? Rather let us say amongst us. I know, for I have seen them in my dreams, and there are more things in this world than sanity can ever see. —Edgar Gordon, The Soul of Chaos. (Robert Bloch, The Dark Demon)

In tradition European culture it is the free-soul not the breath-soul that wanders. In witch trial records there is a difference noted between the shade of a witch and her double. The shade is materially insubstantial like the *free-soul*, but *the double* appears corporal. It can interact with people and is often confused with a physical appearance of a person. Lee Morgan, author of *A Deed Without a Name* following Éva Pócs, who researched the trial of the confessed witch Isobel Gowdie, identifies this second wandering soul as the 'second skin' (68 p. 25), which is clearly a version of the Norse Hamr or Egyptian Ka.

This Platonic form of the body, separated from its host, appears solid though it is not, and is malleable, able to change into various shapes human and animal. The free-soul which is the wandering portion of mundane dreamers is, if visible at all, insubstantial and wraith like. It is, according to traditional sources, the special talent of a witch to wander in the guise of her double or to steal someone else's double (68 p. 27) to provide a semi-physical presence while her body lies safe in her bed.

While Lee Morgan, in his book, treats the "second skin" as a matter of fact, there is still no laboratory or experimental evidence that such exists or that someone can use *the double* as described. It is possible that the anecdotal evidence of ectoplasm production by mediums during the spiritualist heyday is substantially the same thing as manipulating the double. Unfortunately, the trickster effect and organized attempts to discredit any analysis of such events has made them practically unusable for theoretic development. There is currently no way to separate legitimate reports of medium activity from hoaxes and scams.

If we assume this skill exists, one might think it a rare and difficult talent to develop, but here we run into the issue of repressed reporting. We know from various surveys of the population at different times that societal stigma can repress the reporting of experience. Far more men report having

extramarital affairs than women. Far more people see UFOs than report them. There is a stigma to paranormal experiences which makes them infrequently reported even when explicitly asked.

This same issue goes to the heart of the experience of the witch's sabbath, spontaneous shamanic trances and mutual dreaming. Probably the most famous and influential witch trial confessions, of which we still have the transcripts, are the confessions of Isobel Gowdie, a 15th century woman whom authorities put on trial, examined, and executed for witchcraft at Auldearn near Nairn in Scotland. It is this transcript that Margret Murray used in 1921 to produce her fanciful theory of witch-cults in ancient Europe which she documented in now famous or infamous book *The Witch-Cult in Western Europe*. Unfortunately, Murray's theory overreached in trying to prove them physically literal. When her theories proved to be demonstrably unfounded this created a bias among historians to dismiss witch trial transcripts as manifestly uninformative. It has taken some time for other researchers to overcome this bias by showing that cults did exist, but rather than direct physical conspiracies, they were more in the order of loose shamanistic alliances.

In her book, *The Visions of Isobel Gowdie,* Emma Wilby describes these shamanic alliances as *"dark dream cults"* because they relied not on daytime meetings and conspiracies but were rather associations tied to common shamanistic practices and meetings occurring through *"mutual dreaming."* In other words, the witch covens researched by Wilby had their sabbath while their physical bodies lay in bed. This is not to say that no meeting occurred, but it occurred through what today we would call telepathy. While making this claim, Wilby freely admits *"there are currently no adequate, or even halfway adequate, hypotheses to explain the phenomenon"* (66 p. 506), but her analysis of Isobel Gowdie's life, confession, and the confession of her neighbor clearly indicates that while seen in dream or waking vision, their encounters were too similar to be random fantasies of the unconscious. To account for this correlation in experience of the sabbath Wilby turns to the documented practices of the *"dark dream cults"* of the Amazon, the Benandanti of Europe, and the experiments in the book *Mutual Dreaming* by Linda Lane Magallón.

There are two works on mutual dreaming which are known to the author. One is the previously mentioned *Mutual Dreaming* by Magallón and cited by Emma Wilby, and the second is *Group Dreaming* (69) by Jean

Campbell. Unfortunately, both of these books are essentially the published personal journals of the two authors recording ad-hoc experiments, with no controls and recoding only general discussions around subjective experiences. All the information on the actual experiments is anecdotal and not easily usable in forming theories. However, some of the discussions documented between colleagues is interesting.

In Jean Campbell's book one of her dream-group participants, who remains anonymous, expresses concern about people using lucid or mutual dreaming techniques without being aware of the potential of meeting what he refers to as *"autonomous, repressed unconscious content* (69 p. 96)*"*. As we've noted before, the human psyche is an ecosystem with multiple autonomous complexes operating in their own space. The boundary between the individual and the collective, both of species and universal, is porous so not all autonomous complexes experienced there originate in the personal unconscious. It was a disturbing encounter with autonomous unconscious content of this kind that Jung documented in his "Red Book."

After quoting this unnamed colleague's concerns, Jean Campbell asks, *"Where does one draw the line between largely autonomous unconscious content and entirely autonomous other individuals* (69 p. 96)*?"* Given the conclusions of K-Field theory, we can answer that there is no line between autonomous complexes, and autonomous minds that may or may not have a body in the same temporal physical manifestation. This kind of contact becomes more complicated when one considers that the Rhine experiments and remote viewing experiences show that such contacts are transtemporal, which means that the person or entity encountered in a mutual dreaming session need not still be alive or even yet born. Mix in the potential for crossing universe boundaries, and things can get a little scary.[85]

This also explains the confusion around the participants of the Wild Hunt, the Witch's Sabbath, the Fairy Host, and battles of the Benandanti. While the research around these experiences provides good evidence that we are dealing with a mutual dream or mutual trance experience, the entities reported to appear in these gatherings runs the gambit from living neighbors, the recent or long passed dead, the Queen of Fairy, the Devil, and any number of non-human entities. With this potential variety, except through the direct recognition of a known person, how would one identify whether some dreamed being is bound to physical manifestation in time, or

something which is outside and detached from physical reality. Because all the participants are operating as awarenesses in the K-Field and communicating outside of material channels, they appear materially as all the same type of entity. From the standpoint of mutual dreaming all participants are all mind (thought, memory, and will), and regardless of any variation in image or translated appearance.

We can only go by the instinctive reaction of the reporting participant as to how they felt when interacting with these entities and what they saw and heard in their subjective experience. When we are working with a full shared dream or trance, we can coordinate the subjective experience of more than one person and establish an "objective" reality between them, but this still leaves us with no litmus test for humanity, as in that state humans are indistinguishable from autonomous complexes or alien (not part of the personal unconscious) bodied or disembodied minds.

If there is a mutual dreamer in the gathering that is not known directly to the other participants, they could just as well be part of the Faye or the host of the dead. It is like being at a party where everybody is wearing the same costume and mask. When we consider that one's conscious experience of the K-Field is a translation of that experience into images and impressions acceptable to the conscious mind and limited by its ability to comprehend, then it is obvious that one has no way of knowing if the person they are interacting with during a mutual dreaming session is the British minister of defense, a homeless person, or an alien from Proxima Centauri

To some extent, this discussion on entities that one might encounter in mutual dreaming is just speculation to highlight the uncertainty that is unavoidable when dealing with the unknown, and it does not help that no real research has occurred. While Jean Campbell notes how surprised she was at the amount of mail she received from interested parties describing mutual and lucid dreaming experiences, she did not count them or make a statistical analysis of the average rate of mutual dreaming that occurs naturally in the population. Lee Morgan and Emma Wilby, in discussing the visions of Isobel Gowdie from the witch trial documents, speculate that mutual dreaming was more common among our ancestors and is still more common today among less technologically dependent groups. The idea is that the use of fire-based lighting allows humans to move more slowly into their sleep cycle with a period of semi-sleep occurring as the sun sets.

Additionally, non-modern groups like our ancestors tend to share their dreams and take them more seriously than modern materialist minded communities.

Sharing descriptions of dreams with peers is one of the techniques that encouraged mutual dreaming with Magallón and Campbell's experimental groups. However, considering the volume of letters that Campbell received, there is every indication that mutual and lucid dreaming experiences are more common than generally acknowledged, and the fact that modern communities simply do not talk about their dreams or take them with any seriousness, hides the truth that such dreams are a normal part of human experience.

Extension

"Invisible connection is stronger than visible."
—Heraclitus (frag. 54)

Phil Foglio's fictional mad scientist, Agatha Heterodyne from his web-comic *Girl Genius* (70) provides us with a very eloquent corollary to Clark's third law[86] by stating, *"Any sufficiently analyzed magic is indistinguishable from science."* Here, in our discussions, we might substitute the word "technology" because the practice of thaumaturgy under all its names is and has always been a technology. The noted economist W. B. Arthur defines technology as, *"an orchestration of [captive] phenomena to our [human] use"* (5 p. 53). The phenomenon in question with thaumaturgy is the relationship between the K-Field, matter, the human mind, and acausal ordering. These phenomena are complex, and we have already derived several principles on which practitioners can and have already built thaumaturgic technologies. Here we are using Arthur's concept of *"principle"* in relation to a phenomenon of which he says:

> *"Principle and phenomenon are different. That certain objects —pendulums or quartz crystals—oscillate at a steady given frequency is a phenomenon. Using this phenomenon for time keeping constitutes a principle, and yields from this a clock" (5 p. 49).*

We can call vision-work a technology because it predicates on the ***phenomenon*** that the unconscious receives non-sensory images from the K-Field synthesizing them through an imaginative filter for the human ego. The human ego can then use this phenomenon as a ***principle*** to interact with the K-Field. However, thaumaturgy as currently practiced operates on the thinnest of theoretical foundations usually gleaned from either theology or root philosophy, so we must ask, how can it become more analyzed, and more dependable in application like material technology?[87]

One answer is to establish a theoretical framework that is more analyzable than earlier models. This is exactly what this treatise has so far attempted to do. Assuming we have laid a proper foundation, the next step is to establish ways to describe, and if possible, quantize the elements of

thaumaturgy so that practitioners may make reasonable predictions of results based on some form of measurement. Unfortunately, the weakest link in this step is establishing *thaumometry* through the measurement and quantization of thaumaturgic flows, as these flows, like thoughts, do not present themselves in an easily measurable form.

If we can achieve some form of quantization, then K-Field theory can provide some direction on potential mathematical models for analyzing and predicting the outcome of thaumaturgic operations. Some of these models include information theory, analogical models, and decision-field theory, which are mathematically rigorous frameworks that have some bearing on the nature of K-Field interactions.

On the other hand, if we are unable to achieve sufficient quantization to use these theories outside of conceptual modeling, then there are qualitative measurements, which can provide insight into the state of the K-Field at any given moment. Some of the most common qualitative methods are Ethnography, Case Study, Narrative, and Phenomenological. While most of these appear in works by academics, others may appear in works targeted at modern practitioners.

Ethnography most often appears in the works of academics operating in anthropological, mythographic, and folkloric disciplines where a focus on culture makes the study of magic less socially dangerous to the researcher. However, one can learn a great deal from the details of the magical practices of different cultures as long as you can read between the academic lines.

The main use of the case study is in the psychological and parapsychological disciplines. While Dr. Rhine did quantitative statistical studies, his work is somewhat unique and much of what passes for parapsychology is a collection of case studies. Depending on how a researcher handles case studies this can shift to the phenomenological method.

Historians generally follow the Narrative method. Emma Wilby in her book *The Visions of Isobel Gowdie* organizes the historical details of Isobel Gowdie's life and death into a narrative story detailing her confessions and how they relate to her confessors, judges, and executioners. When compared to other narratives this method can become a set of case studies.

All these methods provide useful information, but they don't often provide a directional indicator as to how one can improve one's practice.

However, they may provide ideas on techniques or hidden processes that one can experiment with. In the case of Emma Wilby, the narrative study suggests that one should study mutual dreaming as a technique to improve visionary and remote viewing or even to provide an alternative method to vision-work.

Between qualitative and quantitative methods there are ways to provide numerical analysis when direct measurement is not possible. These methods can provide a useable alternative that allows some numeric analysis by converting a qualitative experience into a numeric value for comparison. While less rigorous as the numeric values are subjective, they still provide a relative measure of experience.

Additionally, there are diagrammatic techniques that while non-quantitative in nature provide tools to analyze thaumaturgic flows and even to solve problems in thaumaturgic theory. We may even be able to use semiotics as a diagrammatic tool as it illuminates, in a qualitative way, the working of *signs* within the K-Field and how context influences the semiotic processes responsible for thaumaturgic influence.

While in the following chapters we will look at technical tools used to turn thaumaturgic phenomena into principles that we can control, it is important to keep in mind that thaumaturgy is by nature acausal rather than causal and will thus always retain a certain ineffableness. One may calculate and therefore adjust the intensity of measured *intent*, but how the K-Field receives that intent requires an understanding of context which is semiotic in nature. The semiotic processes of the K-Field involve choice which while calculatable is not actually predictable. All we can do is make probabilistic statements much as we make about the behavior of human beings. Just as in Achilles' race against the tortoise, as illustrated in Zeno's paradox, we might not absolutely reach the intended goal because there is always going to a bit of distance we cannot close. There is, however, no reason we cannot get close enough to do what we want and getting close enough to do what we want is the essence of technological thinking as well as the attitude common among both ancient and modern practitioners.

Measurement

"Everything in this world is magic, except to the magician."
—Dr. Robert Ford (Anthony Hopkins, Chestnut: Westworld (2016))

When considering quantitative measurements of the K-Field, we must keep in mind a core assumption of the original Heisenberg uncertainty principle, which is that instrumentation must be of the same substance as the phenomena instrumented. That means to measure energy-matter we must use an instrument constructed from energy-matter, which is what led to the recognition that any measurement will necessarily disturb the measured. It also means that the only way to measure energy flows in the K-Field or psyche directly is to use an instrument of the same substance—an instrument of psyche or the mind.

There are, of course, ways to make measurements indirectly, some of which the Rhine Institute used in its research into psychokinesis (PK) and poltergeist effects. Stacy Horn provides a good description of these experiments and their results, writing:

> *Helmut Schmidt, a German physicist who worked at Boeing's research laboratory, and later for Rhine, would develop a PK experiment involving a device called a random number generator. Using the process of radioactive decay to randomly illuminate a circle of lights, subjects were asked to influence which direction the lights lit. The results were so impressive that when referring to later versions of this test, the scientist and skeptic Carl Sagan would grudgingly concede that "by thought alone humans can (barely) affect random number generators in computers" (61).*[88]

At this point, we should correct Sagan, since, while researchers designed the detectors to detect changes in randomness, they do nothing of the kind. It is clear from K-Field theory that the universe is not random but rather operates on choice. Events called random, appear random because the entities making the choices do so based on their own goals that are invisible and incomprehensible to humans. The influence humans have on these devices is a matter of a persuasive influence over the related portion of the

K-Field to the psychical context of the humans in its psychical proximity. This is much like the synchronistic effects noted by Carl Jung where events and matter shift in response to an internal state of the Self.

Given this phenomenon of human consciousness affecting true random-number-generators (RNG), some clever researchers placed a measurement device on a generator that continuously records the randomness of its output. This device, often referred to as a *Princeton egg*, provides a running measurement of deviations from randomness in a given area. This is, in effect, the PK field strength in that area, and since this relates to the mental interaction with matter, we can relate it back to K-Field theory linking PK to flows of thaumaturgic energy (i.e., $\psi=D\bullet T$). Therefore, we have a way to measure the strength of thaumaturgic energy in an area independent of human feelings. This is probably as close to a mechanical *thauma-meter*[89] that science has ever produced.

At this point one would think that an interesting experiment would be to place some of these randomness detectors around a ritual space and measure the change of randomness during a common western style occult ritual. In fact, someone has actually done this experiment using a slightly less disciplined ritual called Burning Man. At the 2013 Burning Man festival (71), Dr. Dean Radin and his associates at the Institute of Noetic Sciences placed several randomness detectors constructed in the same manner as Princeton eggs around the festival. When the ceremony began, and on lighting the burning man effigy, the detectors identified clear deviations from randomness around the festival. This essentially shows an acausal ordering of reality caused by the ritual. All we need now is a scale factor, maybe in units of thaumata, relating to the deviation measurements, and we can perform mathematical analysis on the strength and effectiveness of thaumaturgic intent.

One way to create such a scale is to calculate the standard deviation from a baseline reading. The calibration value in this instance should be the standard deviation as shown in the Figure 28 equation. The χ_i value is a series of baseline measurements. The more such measurements available the more reliable the final measurement. Finding the actual *thauma* value would entail taking a momentary reading χ_t and calculating its variance level as compared against the calibration value as Figure 29 shows.

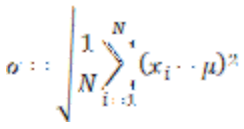

Figure 28 Standard Deviation Formula

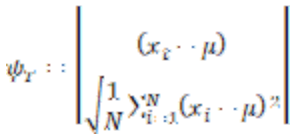

Figure 29 Reading Deviation from Standard

The resulting value Ψ_T is a factor of σ (sigma), which should be a positive decimal value from zero to five. A negative variance is still a variance, so we are dealing with the absolute value. While in statistics this type of value is generally representing the validity of a result, here we are looking at the representation of a measured value and should do additional calculations if attempting to validate data.

In other words, a high value here does not represent a confidence level in the data, but the level of a momentary reading. We are not concerned with the confidence of the reading, but only recording its momentary variance from a calibrated norm. When converting to a usable unit of measure, it is likely that the one would use fractions of a thauma rather than whole sigma multiples. Therefore, one might expect that most measurements will be in "deci-thaumata", dT or dΨ, using the International System of units (SI) metric prefixes

There are a lot of assumptions taken in this discussion, and it remains theoretical since the current complexity of the measurements means that experimenters must analyze the data over several days to extract indications of variation from randomness that indicate a flow of intent. However, there is little doubt considering what engineers have done in the past that someone clever could reduce this whole process down to a single IC chip and install it in a small handle held device. All that's required is the will to do it and the funding.

There is also another possible unit of measure which such devices could use. In calculating the amount of entanglement in an area of space-time, quantum theorists use information entropy in *"Shannons"* or bits. As we've noted before, information entropy is a measure of unpredictability which is different from randomness as randomness is mathematically predictable.

Since a Princeton egg detects a variance from calculated randomness, it is essentially measuring the amount of unpredictability in an area which is proportional to or even equal to the information entropy of that area. While it is a bit early to make this an absolute statement, it does appear that Princeton eggs detect a variation not only in information entropy, but perhaps, by extension, a variance in the amount of quantum entanglement within a given local space-time.

This implies or appears to imply that thaumaturgic phenomena involve an increase in information entropy, and by extension an increase in quantum entanglement. We cannot yet say that this relationship between quantum entanglement and deviation from randomness detected by Princeton eggs are in anyway proportional. They may be related but not identical, or they may be completely separate phenomena. However, the fact that some relationship seems to exist is interesting.

Considering this, instead of thaumas we could use *Shannons*, and link thaumaturgic theory more tightly to quantum field theory. Additionally, when there is a difference in relative entropy between two areas, that difference can appear as free-energy, so the experience of thaumatic energy by practitioners may have more validity than just a metaphor, though the linkages between these theoretic constructs are still only suggestive and not proved.

Quantification

Medieval philosophers distinguished three senses of sameness, "namely, identity (sameness in substance), equality (sameness in quantity), and similarity (sameness in quality)" […]. [John]Locke knew of this scholastic account […], but he clearly distrusted sameness of quality.
—Marc Champagne, Consciousness, and the Philosophy of Signs

In the absence of a mechanical thauma-meter, the human mind, which itself straddles the boundary between the psychical and the physical, can provide some quantification. While the initial reading will perforce be a qualitative measurement, there are already common methods for converting qualitative or feeling experiences into numeric values subject to mathematical analysis. One method is the use of a relative numeric scale such as the NRS-11 pain assessment scale. The experience of pain is a psychical event, and there is no way to measure it using a physical device. However, when dealing with pain in a medical setting, medical professionals will often ask patients to rate their pain on a 0-10 scale and give them examples of how others experience key levels of pain on the scale.

Someone experiencing thaumaturgic forces or witnessing the result of a thaumaturgic operation can rate the feel or the effect of the forces involved using a similar 0-10 relative scale. A measurement of manifestation might run the spectrum of indistinguishable-from-chance, related, meaningful, unambiguous, and dramatic. A measurement of thaumaturgic energy might run from undetectable, noticeable, distracting, painful, and unbearable. Placing numeric ranges to these we can create a measure of energy and power, which can actually go into mathematical equations to calculate things like the coupling-coefficient or psychical energy intensity of the operation.

Every source for the teaching of thaumaturgic practice instructs the student to maintain a journal or record of operations performed and the results observed. This practice is not just to prove to the student that the operations produce real results, but, because thaumaturgic work involves operations in the mind, it requires a certain level of feedback to allow the student to feel their way through the work. If the practitioner includes sufficient detail for each operation performed, then the journal can become the raw data for creating a scale for quantification purposes.

While most descriptions of a practitioner's journal say that it should contain not only the operations performed but also any results obtained, to use it as a record for measurement, the practitioner should record results either in a relative scale like the NRS-11 or in some clear qualitative terms indicating how the operation proceeded and just how closely the results matched the original intent.

Keep in mind that such operations sometimes include not only the conscious intent, but also the intent of the unconscious. As the inimitable Rolling Stones would remind us, *"You can't always get what you want,"* but more often than one realizes, *"You get what you need."* If the results do not match the intent, but still manifested something, practitioners should record what did happen with a description of the variance in result from intent. Additionally, one should log feelings and personal issues that might have influenced any deviation from the intended results. Something as simple as the breakup of a romantic relationship can have far reaching effects on a thaumaturgic operation as Dr. Rhine found out.

While quantitative measurements are a complex problem for thaumometry, the alternative, qualitative measurements, have long been part of common practice. For qualitative measurements of thaumaturgic flows, a common method of measurement used by practitioners is the application of mantic techniques such as geomancy, cartomancy, bibliomancy, cleromancy and oneiromancy. For ancient practitioners, there was apantomancy, which technically is divination using everything in the environment around the practitioner (72), but in practice it was simply paying attention to the *feel* of the surrounding K-Field and the soft whispers from the unconscious. Most modern practitioners in the West use cartomancy and one or another version of the Tarot deck.

In most mantic techniques including cartomancy, a random event determines the answer to a question, but as the Rhine experiments showed where consciousness is involved, true randomness goes out the window, which is, of course, exactly the point. When a practitioner lays out a set of Tarot cards, the card selection is out of conscious control, but remains in the realm of both the unconscious and the K-Field proper. In theory, the unconscious mediates the question posed by the conscious mind to the K-Field, which answers by arranging the cards in a synchronistic way. Using such techniques, a quantitative answer is possible by posing a question that

will result in a numeric answer, or by converting the qualitative answer into a numeric equivalent.

Another element of thaumaturgic practice where measure might be useful is in the area of vision-work and trance mediumship. In their book *Lifting the Veil: A Witches' Guide to Trance-Prophesy, Drawing Down the Moon, and Ecstatic Ritual*, Janet Farrar and Gavin Bone review the history of Wicca and specifically its early use and reliance on possessory trance. They relate how early Wicca practice was to use a ritual speech called *"The Charge of the Goddess"* only in the occasional situation where the priestess could not enter into a full trance. People are not perfect after all, so Gardner and the other founders included a backup ritual. Farrar and Bone state that, *"Unfortunately, the knowledge that The Charge was originally developed to be used for this purpose was lost among many covens; this became compounded with the emergence of new traditions that adopted the Gardnerian style of ritual but lacked any training within it."* (p.196)

Visionary, and possessory trance are at the heart of thaumaturgic and theurgic (religious) practice under Wicca and is also heavily present in traditions passed down from antiquity. What good is a craft where you cannot talk to the spirits and the gods one needs to influence? With the advent of the Shamanic journey's movement and techniques developed by the CIA remote viewers we should be able to put together clear repeatable methods for teaching possessory and visionary trance. This would strengthen both the practical and the religious sides of Witchcraft and other thaumaturgic practices. The only thing really getting in the way now is fear in the non-magical community of possession and teaching people how to open themselves to possession. The systemic disbelief in the West of a non-mechanistic reality where official society treats possession as a mental illness doesn't help.

Of course, you cannot develop or improve a skill that you cannot measure, so such a training regime requires a measurement method to gauge the level of possession. One common method of this among the community of practitioners using possessory trance is the *"car"* model. This involves an imaginary car that represents the trance medium's body. The passengers in the car are the medium's consciousness and at some stage a possessing spirit. One gauges the level of possession by where each of these entities currently resides in the car. These positions are the driver's seat, the passenger seat, the back seat, and the trunk. A breakdown of possession

level is in Figure 30 below. This effectively forms a qualitative measure converted to a numeric value.

LVL	Trunk	Back Seat	Front Seat	Driver	Comment	State
0				**H**	No Spirit contact	Unpossessed
1	**S**			**H**	Aspecting, human has control with empathy for spirit	Channeling/ Aspecting
2		**S**		**H**	Channeling with human in full control	
3			**S**	**H**	Channeling with direct spirit interaction	
4			**H**	**S**	Possession with human guidance	Possessed
5		**H**		**S**	Possession with human awareness	
6	**H**			**S**	Possession with no awareness	
7				**S**	Possession with out-of-body experience	
S=Possessing Spirit, H=Host Human						

Figure 30 Possession Level Chart

Modeling

Scientific knowledge is as much an understanding of the diversity of situations for which a theory or its models are relevant as an understanding of its limits.
—Elinor Ostrom (1990) political economist and 2009 Nobel Prize in Economics winner

With or without quantization, there are mathematical models that can describe thaumaturgic flows such as information theory, decision-field theory, and the hydraulic analogical model which has proved useful in many similar systems in science and mathematics. In applying the hydraulic analogy by describing thaumaturgic energy as a flow, and comparing it to water, heat, and electricity. We took the next step of expressing it in the same form as electricity or heat using three parameters Desire (D), Thought (T), and Memory (M) and matching them to the electrical model's voltage, current and resistance producing the model called *thaumatics*.

We've identified a set of equations such as $D=TM$, $DT=\Psi$, and $\Psi=T^2\Phi$, and there is also the thaumaturgic equation in Figure 31 derived from the decision-field theory. With quantization and some reasonable mathematical models of the thaumaturgic process, there is a lot that one can do with this equation, but sadly, we are still a long way from putting numbers to most of the terms in any of these equations. There will likely be no way for someone to work out of new spells using equations as the character "Bob" does in the Harry Dresden novels anytime soon even if there is some possibility of measuring the power function Ψ. In the meantime, we can at least look at the structure of the equations and derive some new concepts, which may not have received attention before.

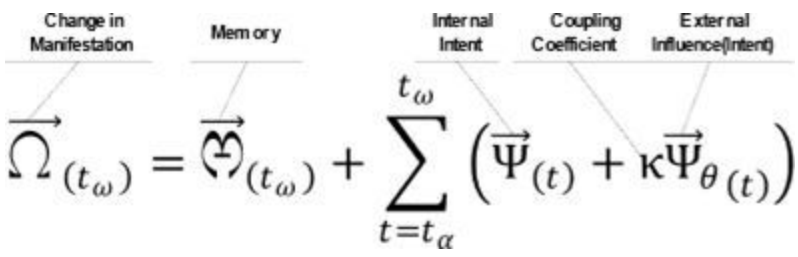

Figure 31 Thaumatics formula

One thing we can look at is the structure of the parameters D, T, M and Ψ. These values are not just numbers but represent multi-dimensional vectors. The desire vector consists of a direction value representing the target goal of desire, or the context or "expected return." The magnitude of desire is salience in the form of emotional energy. In mindfulness meditation practice, the flow of thoughts follows the emotional investment in the individual thoughts that arise. Focus on one thought over another, and the next thought that arises will be in line with the one given energy. Therefore, emotional energy is part of desire which drives the flow of thought.

We can see in these flows at least four phases of emotional energy: **happy-sad, fear-excitement, love-hate, and pain-pleasure**. We can, if we want, match these up to older descriptions found in the ancient humors, theory: melancholic, sanguine, choleric, and phlegmatic. This also aligns with the four elements: earth, air, fire, and water. This means we could express desire in a form as shown in Figure 32 with four magnitudes and an angle representing a relative variance to the goal or *"eidolon of desire"* from the current context.

While this angle could also be multi-dimensional the simplest model is a one-dimensional circle with numbers normally between 0˚ and 180˚ degrees. The values A through D prefix elemental signs that represent the four emotional dimensions in the way X, Y, and Z do for physical dimensions. Making these alignments will allow a translation of older material into the new model or a reverse translation of the new into the old as needed. Of course, we can also align this model to the alchemical principles of sulfur, mercury, and salt, where desire is sulfur, thought is mercury and memory is salt (see *Figure 33*).

Figure 32 Components of Desire

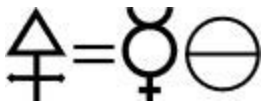

Figure 33 Alchemical form of Thaumatic formula

The components of thought and Memory in the D=TM equation contain the same basic structure but have a different nature, one being acausal and

the other causal. Both “thought”, and “memory” contain information or meaning in the shape of *form*, *content*, and *order* which correspond to internal, external, and relational meaning. When thought flows through the K-Field it induces or changes memory, which has the same structure, but obeys causal ordering. When a thought flow encounters memory, it transforms the content of memory altering its nature.

We can also represent this relationship between thought, memory, and desire as a right-triangle with desire as the hypotenuse, thought as the base, and memory as third side (see Figure 34). Because of this relationship, we could also represent the D=TM using imaginary numbers in the form D=T+iM. However, performing arithmetic on any of these equations is unlikely any time soon as the structure of thought and memory are complex abstractions, which, while conceptually representable by an opaque bitmap or informational “set”, do not reduce to simple numbers for basic math operations. It is more likely we would need to handle them as matrices.

Figure 34 Thaumatic triangle

Returning to the thaumaturgic formula in *Figure 31*, the Power or Intent values of Ψ and Ψ_θ are at least theoretically measurable using Princeton eggs, and the original decision-field theory equation, minus the Ψ_θ parameter, derives from experimental data. Since we can determine some actual values for calculation, there is at least a possibility of using this equation for real calculation sometime in the near future. In the version of the thaumaturgic equation used in this treatise, we still retain the t parameters from the decision-field equation, which indicate a temporal series. While the K-Field is transtemporal, the construction of the thaumaturgic formula is from the viewpoint of a human observer, and therefore takes time into account.

An importance addition to this equation is the “κ” parameter called the coupling-coefficient that represents the sympathetic influence alignment between the choosing entity and the entity exerting external pressure on the chooser’s decision. Conceptually this is a phase-angle difference, not

between the goals of the two entities, but in the area of interest focused on by each entity. It represents how closely two entities align in what they are thinking about, and how they are thinking about it.

The coupling-coefficient can also represent the variation in information entropy density. An entity working at a high information density will not experience much pressure from an entity that can only communicate in low density packets. To some extent we are talking about a concept like impedance in transmission lines. If the impedance of the target connection is different from the source connection. the signal can simply bounce, as if it were a solid barrier, and no communications occurs.

Another way to think about the coupling-coefficient is to follow the subjective experience of practitioners who often describe the relationship between different energies as a difference of depth. Conceptually, one could consider the K-Field within which a flow occurs as an ocean with currents running at different levels. The closer two currents are in depth the more chance there is for an exchange in energy, and this difference in the value of the coupling based on the relative depth or frequency distance resides in the coupling-coefficient.

We can also view the thaumatic coupling-coefficient is as an offset from the starting point of two vectors. Since we can consider the two Ψ values as vectors,[90] we can do vector addition on them as in *Figure 35* as long as their zero points are the same.

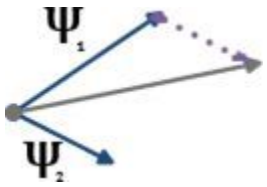

Figure 35 Intent addition

However, if their zero points are not the same, if they are starting from different locations, then we cannot just add them. We must first reconcile their starting points. The receiving entity may be able to do this reconciliation if given sufficient incentive to do so. We could count the incentive in this case as the magnitude, salience, or emotion energy of the intention value Ψ_2.

However, if the gap is too large in scale to the salience value, then there is no incentive to reconcile the starting points, and no coupling of intent

takes place. The vectors do not easily add up. We can count this gap between starting points as proportional to the inverse of the coupling-coefficient *(see Figure 36)* so $k = 1/(1+|\Psi_{2S}-\Psi_{1S}|)$ where the one added to the denominator avoids a nasty divide by zero.

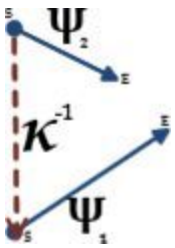

Figure 36 Disjoint uncoupled Intent

The H component in the Thaumaturgic formula represents the memory component of decision making which includes habit since a habit is the ingrained memory of past choices. This is the inhibiting nature of cause-and-effect ordering on acausal transformations. Both the choosing entity and the external influence are essentially working with or against the choosers past choices and is what keeps the universe from operating in a chaotic fashion. Its construction in the original equation is in the form of two summations. The first summation is the set of past choices, and the other summation contains the memory of rejected goals.

The original formulation of the decisions-field equation was in terms of the parameters "w" and
m", which we reduced to Ψ or the thaumaturgic energy or power and what Jung referred to as psychical energy or libido. In the thaumatic equation these terms "w" and "m" are "thought' and "desire" described as the *"attention weight or awareness"* and a *"coefficient of expected payoff."* Defining the attention weight, Busemeyer and Townsend say that it, *"reflects the idea that attention is shifting from moment to moment, causing changes in the anticipated payoff of each action across time"* (22), while the "m" term represents the expected payoff that the decision maker experiences by making the decision.

The idea that the forces which control thaumaturgic flows, which practitioners know as spirits, angels, demons, and gods, have their own agendas should not be a surprise to any experienced practitioner. Moreover, something that should also not be a surprise is that the goals of these entities are not humanities goals or the goals of any individual human.

However, it is uncommon to think of those goals as having some *"payoff"* or reward value to the entity making the decision. This brings up the question, what are the motivating factors that drive the behavior of non-material entities, and are any of them even understandable to physical humans? If we want to approach this issue, we must make the same, unfounded, assumption scientists make and assume that this knowledge is within our capabilities to grasp. Where this assumption is false, we cannot proceed anyway so it is best to go where can and not worry about the unreachable.

The first thing to consider about motivation is that incorporeal entities do not have the same concerns as corporeal entities. They do, however, reside in the same K-Field and must deal with thaumaturgic flows, which are essentially flows of energy. Since we've established that these entities are much like the human mind or unconscious mind, or the human mind are much like them, we can apply Freud's concept of "psychic energy" and treat the K-Field as an energy-system in the same manner as Freud treated the human personality as an energy-system, which was the basis of Freud's psychoanalytic theories (73). As an energy-system, we can expect that these entities would seek to maintain a balance of flows to retain their integrity. Though this idea is probably a bit of an overreach, we at least can at this point turn to the vision work of McCarthy as our "eye" witness to shed some light on the motivational factors for incorporeal entities. In several of her works McCarthy discusses the concept called ma'at derived from ancient Egyptian philosophy and religion.

While somewhat vague in her references, McCarthy uses the concept of ma'at to describe a system of justice that operates in what she calls the *"inner worlds,"* a phrase we can translate as the *local* K-Field collective (28 p. 74). While Egyptologists often translate ma'at as "*truth-justice*," most researchers on ancient thought find the concept difficult to explain to a modern audience, and there are many modern adherents to ma'at that do not understand the older view in ancient Egyptian writings. However, from McCarthy's writings it is clear she is working from the ancient view of ma'at rather than any modern approach. McCarthy notes that, *"Justice is about power in and power out"* (28 p. 74), and Anna Mancini says that, from the ancient Egyptian viewpoint, ma'at was *"mainly involved in the flow of cosmic energy and in keeping the balance of the microcosm and the macrocosm"* (74 p. 1.2).

Essentially, the ancient view of ma'at was about how our actions (physical-actions and thought-actions) affect the energy dynamics of the universe. If, as McCarthy believes, we can apply the ancient concept of ma'at to the inner-worlds of the K-Field and view the K-Field with its inhabitants as an energy system, then we can expect the motivation or *"payoff"* as decision-field theory describes it, to entities in the K-Field to be the maintenance of an energy balance favorable to their stability. If we were to mathematize this concept, we would treat each entity as a balance of energy flows and calculate the effects of tipping that balance in one way or another as changing the behavior of the entity. The actual math of this is still an open subject for research, and there are many issues to obtaining proper quantization.

Diagramming

When the supernatural and irrational are banished from consciousness, they are not destroyed, rather, they become exceedingly dangerous.
—George P. Hansen, The Trickster and the Paranormal

While we might not be able to achieve true quantization and formulation of thaumaturgic flows, there are, effective methods for modeling flows that do not rely on mathematical equations or quantization. In her Quareia lesson text on *"Patterns and Maps"* in magic (75 p. 11), Josephine McCarthy uses the myth of *"The Sword in the Stone"* to illustrate the way elemental power flows effect the results of a magical operation. However, McCarthy's discussion is entirely textual without any illustrations, and this is a common feature of western esoteric writing. While symbols appear all over the tradition, their use is typically more in the manner of a mandala, or a sigil related directly to the action at hand. With the possible exception of the Tree-of-Life diagram from Kabbalah, few diagrams exist specifically to illustrate magical theory, but in the domain of western science and engineering, we find quite the opposite. To some extend this lack of a theoretical side with an accompanying symbolic language has been indicative of the practical nature of esoteric knowledge.

Bound to praxis, esoteric thought remains a skill passed from teacher to student through common language description. Though alchemy approaches a symbology of theory, the alchemists more often used symbols to obscure or sigilize activity rather than to improve understanding. Early scientific and engineering discussions, like western esoteric thought, originated in a text only mode, but this changed to a symbolic mode around the 16th century thanks to an influx of notational techniques invented by medieval Hindu mathematicians. Science and thaumaturgy both began with the same impulse so there is no reason why esoteric thought should remain solely practical or bound to a textual only description.

Given any theory of magical activity translatable to symbol, we can gain a better understanding of thaumaturgic operations, resolve issues, or posit new theories otherwise overlooked using symbolic representation. By using a technique similar to that pioneered by Physicist Richard Feynman, we can take McCarthy's description of an elemental or thaumaturgical flow

and convert it into a descriptive diagram revealing features and nuances unclear in the text-only narrative.

In 1948, Richard Feynman was looking for a better way to illustrate the interaction of subatomic particles, and recognizing that particle interactions were often counter intuitive, he wanted a better way to explain to his students how such interactions worked. With this in mind, he developed a graphical model that visually demonstrated the forces flowing between two particles and their resulting changes (76). Named "Feynman diagrams," after their inventor, these diagrams did more than just illustrate subatomic interactions. With a set of transformational rules, a set of Feynman diagrams can act like a mathematical equation allowing physicists to work out complex problems and resolve previously unrecognized relationships.

Using a concept like the Feynman diagram, we can translate thaumaturgic flows conveyed as directional elemental flows into diagrams that express the nature of those flows, and given a set of rules around diagram construction, we can solve thaumaturgic issues and illuminate nuances of esoteric relationships that might otherwise go unnoticed.

To begin, we can posit a field with a vertical dimension showing movement from the past to the future with past at the bottom and the future at the top. This follows the theory that East-Air and North-Earth flows are to the past while South-Fire and West-Water flows go to the future. Next, as described by McCarthy, the past elements tend to "*give"* while the future elements tend to *"receive."* To illustrate that nature more clearly, we keep the givers to the left and the receivers to the right. This means that a normal flow is from the lower left-hand corner of the diagram to the upper right-hand corner.

We have not posited any restrictions to flows moving between any pair of elements but keeping this directional arrangement in mind will bring out imbalances that might otherwise go unnoticed. Given our base field of action, and the standard set of elemental symbols bequeathed to us by the alchemists, we can translate McCarthy's description of *"The Sword in the Stone"* myth into the diagram in *Figure 37*. As per the myth, when Merlin plants the sword into the stone, the power held in the sword flows into the stone. This is a flow from Air to Earth and from East to North as swords generally represent the element of Air. It is also a movement from the present or future to the past since the direction of Air to Earth moves to the past.

Embedding the sword in the stone, grounds the power of Air in Earth, and the sword, the sign of kingship and controller of conflict in an ancestral line. This is what binds the kingship to the line of Pendragon. After that, there is a gap of time until King Arthur retrieves the sword from the stone drawing to himself the ancestral authority and the power of air held in the sword. When Arthur pulled the sword from the stone, not only did he gain the sword, the symbol and power of air, but he also drew back the power of conflict from the future. The battles and fighting died down and the king once more held sway.

This flow is important because it shows that storing power does not necessarily keep it from acting or affecting the world. What we're dealing with are the forces of creation, which never dissipate without effect though their movements may not be obvious. In this case, a container that is not a true receiver, instead of just containing power, projected it into the future, first as fire, then back to the stone and sword. The Stone was less a container than a transmission terminal. It bound the inevitable conflict back to the sword, so the true king could retrieve it, but didn't stop the power from acting in the meantime.

So far, we have a simple diagram, with simplistic flows. However, in taking a closer look at this diagram, it clearly fails to balance. There is no *receiver*; all the nodes are *givers*. In addition, the time gap is a dotted arrow, which is just a temporal spacer. The diagram is fragmentary and doesn't show a continuous flow of power. Of course, the theories we are dealing with rely more on intuition and direct experience with few clearly defined rules documented in any grimoire. Still, if we assume that the diagram should balance, then we may be able to expand the story and illuminate deeper truths.

The next diagram Figure *38* adds a *receiver*—fire—that receives a flow from the ancestral stone to the future. This flow is a portion of what came from the sword and binds to the air of the sword and the earth of the stone. Being fire, it is conflict, but a conflict entangled with the sword and the stone. From the myth, we know that with Arthur hidden, there was no Pendragon heir. The Sword being the symbol of authority and power remained locked in the stone within the Pendragon ancestry. If the sword had not gone into the stone, it would have fallen to the strongest rival, probably at the end of a bloody civil war. Instead, we have a struggle for succession muted because it can never deny the authority of the true king's

ancestry. However, it is still fire and there are still battles and fighting, and this isn't the end of the story since the sword did not stay in the stone.

How did the story end? How do we completely balance the diagram with the power bound in the sword dissipating or completing the act of creation? The story ends with Arthur retiring to Avalon, and the sword returned to the Lady of the Lake. Essentially, the sword ends up quenched or drowned in water. In the last diagram, *Figure 39,* we see the power of the sword finally received by water in the West—the same direction in which Arthur went.

While the receiver of fire translated to conflict in the upper world, the receiver of water goes to the emotions and feeling side, and the underworld of the unconscious. The force of the sword becomes dream, myth, and nationalism. The resulting force is strong enough to bind the people of Britain and was so strong that others adopted it including the French and German peoples to strength their own nationalist feelings. When power enters the world, it appears it never really leaves at least until it changes the world in some way.

As we can see in common western science and engineering, the diagrammatic method has many uses, and promotes the translation of theory into practical solutions. Thaumaturgic practice with its historical focus on praxis rather than theory has not used symbols in the same way as science and engineering. However, given a basic diagrammatic framework, we can advance symbolic magical theory and even illustrate complex issues in magical practice. Even to the point of positing new theories of magical effect based on the resolution of imbalances within the diagram itself.

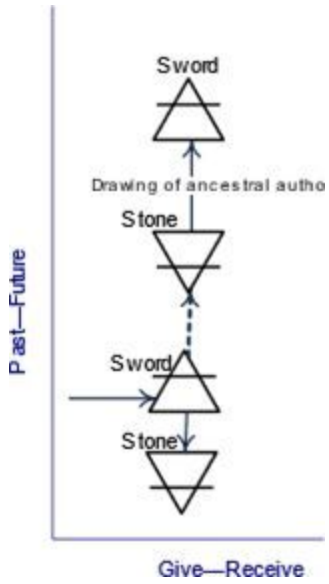

Figure 37 Sword in the Stone 1

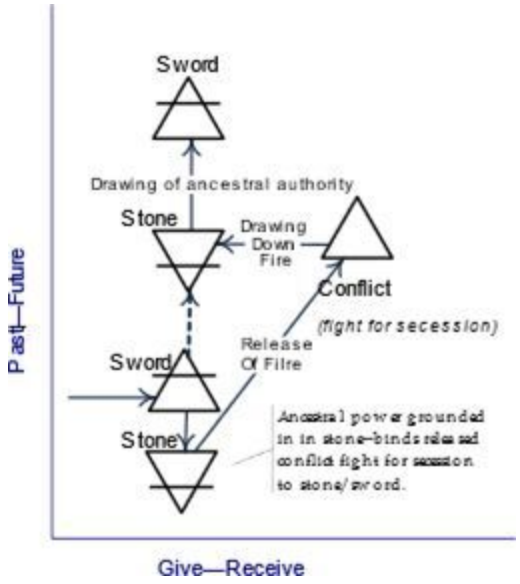

Figure 38 Sword in the Stone 2

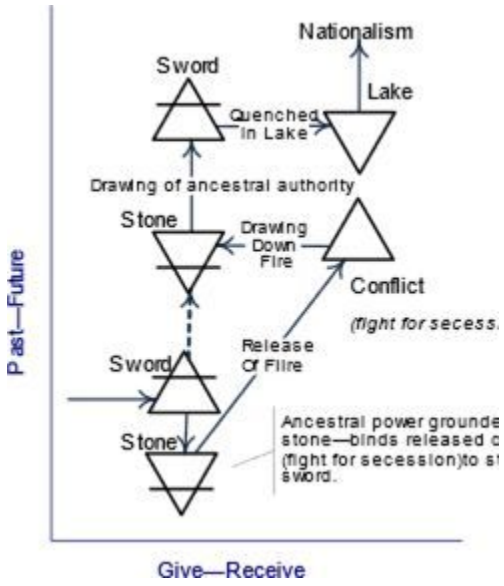

Figure 39 Sword in the Stone 3

Conclusion

"…it's like making music. There is the instrument. There is the ear. And there is the practice. Bring all those disparate elements together, and you can play. There is also the sheet music, of course. It can guide you, give you hints. But by itself? By itself, it's just marks on the paper."
—Katherine Howe, The Physick Book of Deliverance Dane

In this treatise we have established a metaphysics, or model, of reality that gives us a way of explaining, describing, and predicting, at least qualitatively, the outcomes of thaumaturgic operations as well as physical and synchronistic phenomena. We have addressed some of the mechanics, though a full discussion of the mechanics of thaumaturgy could fill another large tome. We have established a theoretical structure usable to improve practice and enhance effectiveness.

Starting with the Strong Free-Will theorem, a mathematical proof, we established alchemical animism, K-Field theory, and the dual causal and acausal nature of reality. Building on K-Field theory with the work of Jung, Rhine, and many other scholars and researchers, this treatise has expanded the theory and shown some of its applications to current practice as well as potential avenues to extend the theory with mathematical and symbolic analytic-tools common in modern scientific and technological development.

What this treatise has not touched on are the details of apprenticeship, initiation and practice nor has it provided any pattern for quick and easy learning of techniques. There are no formulas, spells, sigils, circles, or spirit names within this text since there is more than enough material of this kind available, at least within the century of its writing. What was missing in occult literature is a scholarly presentation of a theoretical structure that can marry the existing science and occult tradition into a cohesive theory of thaumaturgy, and while alternative theories are possible, this treatise is, at least for now, unique in presenting a coherent one based on modern research.

It is important to remember that a good musician can produce music without the least understanding of music theory. A good sorcerer can cast a spell without the least understanding of the details of the thaumaturgic processes they are using. However, to be great at something you need a good grounding in a working theoretical framework to judge your

performance and make improvements. Without that, one is blind and groping in the dark. While, from K-Field theory, it is clear that people do magic unconsciously all the time, to consciously cast a spell you need to understand the process.

You can work from a book of spells and there is no end of these, but to create a spell from scratch requires some knowledge of their structure, and the how and why of their operation. As the initial chapters noted, there are other models out there. They are, however for the most part, built on some rather old and outdated ideas of how the universe works. That does not mean they cannot work effectively as a basis for thaumaturgic practice, but they cannot work as effectively as a theory built on a modern understanding of reality.

It is true that the geocentric model of Ptolemy worked well enough for most astronomical tasks at least until our measurements of the heavens became sophisticated enough to recognize the errors in the calculations. The Copernican heliocentric model works better, not because it is somehow morally or logically right, but because it is more accurate. In the end, even Copernicus was a little wrong and needed correction from Newton and Einstein. Accuracy is what makes one model better than another, and what this treatise has attempted to do is to provide a model of thaumaturgical phenomena that is more accurate than its predecessors. It is also a model that does not just describe one element of the phenomena but the whole spectrum which makes it more complete.

We should keep in mind, however, that as a model, K-Field theory is far from perfect. The famous mathematician Kurt Gödel proved, if a system is consistent, it cannot be complete, and that within a system there is no way to prove the consistency of its axioms (77). This means there is no way to model the entire universe within one theory. Even if we cannot create perfect models, we can at least create useful models. Hopefully, this treatise has provided a useful model that will allow anyone self-aware enough to step out of a failing worldview and into one that is more flexible.

Models are myths and chaos magicians have shown us that myths are fungible, but in any given situation, some myths are more useful than are others. Unfortunately, by treating all myths equally, Chaos magicians give us no way to determine which myths, in a particular circumstance, will be more effective. The only tool provided the chaos magician for comparing myth effectiveness is trial and error.

K-Field theory, on the other hand, is not just another myth, but it is also a meta-myth based on mathematical proofs and experimental results, and as such, has things to say about other myths. As a model of communications between a practitioner's conscious mind and luminosities in the K-Field, K-Field theory suggests that myths are imaginative interfaces compatible with the conscious mind, the unconscious and K-Field luminosities. This means we can gauge the effectiveness of a myth by how well it synchs up with these three worlds, and through the concept of the coupling-coefficient, it even provides a possibility to model such interactions in a semi-objective way. This meta-myth then is not just another denomination of practitioner style, but also a tool usable by any and all practitioners in their own style and belief structure.

Finally, this is a grimoire, and the expectation is that only a small subset of the population will actually read it. Even fewer will be able to absorb or accept its contents. If you made it through this treatise without distress, congratulations, it means your worldview identity is either very flexible or not particularly important to you.

As previously mentioned, Identity Theory suggests that people protect their primary identities, such as worldviews, by censoring their inputs. This is probably the root of the *"incantamenti ratiocinium"* or reality blindness, but when worldviews fail, and censorship is insufficient to protect the worldview identity, the fallback defense mechanism is apocalyptic fantasies such as world ending asteroids, zombies, or dangerous breakaway societies. The rise of apocalyptic fantasies during the years of the writing of this grimoire indicates that existing collective worldviews no longer suffice to explain or interact reasonably with reality.

Worldviews do not change easily as we can see in the fact that there are today no Vikings in Greenland. At one time, Greenland hosted a Viking colony, but as their climate changed and the weather became increasing cold and inhospitable, the Vikings living in Greenland could not change their worldview. They could not exchange their cattle, which signified wealth, for a fish only diet. Their cattle became increasingly sick and died and finally the Vikings themselves left Greenland or died.

As conscious beings, we should be aware of this limitation in ourselves, and have the capacity to override our natural tendency to cling to our existing identities. Self-change is a magical act and part of the nature of thinking like a great magician. All that one needs is an idea of what the new

identity should look like. Hopefully, this treatise, this grimoire, has been helpful in providing the ideas needed to construct a better worldview.

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[1] *The Strong Free Will Theorem* appeared in the 2009 edition of the Notices of the AMS, though a weaker version of the proof appeared in the Foundations of Physics in 2006. Later the text from the 2009 paper became that then became available on the web as a PDF at http://www.ams.org/notices/200902/rtx090200226p.pdf.

[2] There is no need for Occam's Razor here, in particularly since its use assumes the existence of a loving creator God, and a God that is indulgent to its creation to the point of making the universe easy to understand. Experience is the better teacher, so best to leave Occam in his monk's cell.

[3] For the record: I am comparing the implications of the strong free will theorem to the implications of the Michelson-Morley experiment. I am not comparing myself to Einstein. However, if there were a Nobel prize for Sorcery, I'd certainly accept it.

[4] After the line of Parmeneides rather than Aristotle.

[5] to paraphrase Richard Feynman

[6] Mylakhrion "the immortal" of Theremoon is Brian Lumley's ancient sorcerer whose book Exior K'mool had to retrieve

[7] To paraphrase Groucho

[8] These are Gandalf's words to Frodo on protecting Bilbo's ring, as found in J.R.R. Tolkien's "The Fellowship of the Ring". Technically, this phrase comes from the Movie adaptation as Tolkien's original text reads, "…keep it secret, and keep it safe."

[9] Linguistic theory hypothesized by Edward Sapir and developed by Benjamin Whorf implying that a language's structure determines the possible perceptions and categories of experience available to native speakers due to restrictions on the structure of their thoughts.

[10] See Arthur C. Clarke's First Law quote beginning of chapter.

[11] Lewis Carroll, *Alice in Wonderland:* Chapter 5: Wool and Water, The White Queen.

[12] Currently, the Sixth Principle is the only one of the seven, which I have found unsupportable. The rest I have no issue with and find especially useful. The Sixth is also useful from a localized utilitarian point of view. However, I'm doing high theory and need to stretch the boundaries just a bit.

[13] Scientists don't like to admit this, but much of their base assumptions originated with Gnostic, Hermetic and Alchemical principles.

[14] A satirical World War II novel by American author Joseph Heller involving Captain John Yossarian's attempts to maintain his sanity in the midst of the absurd demands placed on people during times of war.

[15] George Hansen provides an excellent description of the Trickster effect around paranormal and psychic events in his book *The Trickster and the Paranormal* (81). Hansen shows that association with the Trickster archetype is socially destabilizing and therefore society unconsciously and automatically shuns anything Tricksterish for its own protection. This means any social

organization without a strong charismatic figure to keep it together, will begin to destabilize in the presence of regular paranormal or psychic activity an effect commonly seen in the dissolution of magical lodges. This also happened to the Rhine Institute after J. B. Rhine's death.

[16] Here Bell is quoting Pierre Bourdieu from his Outline of Theory of Practice.

[17] Prior to Kant Objectivity and Subjectivity carried the opposite meaning than that used today. Objectivity "referred to things as they are presented to consciousness" while Subjectivity "referred to things in themselves" (13 p. 29). The philosopher Kant reversed the definition of these words in his writings using objective to refer to external objects and subjective to refer to the "merely empirical sensations" (13 p. 30) which caused a bit of confusion to his readers. However, for Kant "the line between the objective and the subjective generally runs between universal and particular, not between world and mind" (13 p. 30), which is still different from the common usage today. So even the definitions of Objectivity and Subjectivity are Subjective rather than Objective definitions, by today's usage.

[18] Ordo Templi Orientis (O.T.O.) translated as Order of the Temple of the East or Order of Oriental Templars. Technically, we're talking about the British and Irish Chapters under Aleister Crowley.

[19] The uncertainty principle asserts that there is a fundamental limit beyond which one cannot predict simultaneously from initial conditions the values for certain pairs of physical quantities of a particle, such as position and momentum.

[20] A full discussion of the Bell-Kochen–Specker theorem is well beyond the scope of this treatise, but an easily understood demonstration of the Bell inequality is viewable at this YouTube address https://youtu.be/zcqZHYo7ONs?list=WL (98)

[21] Explaining quantum physics in a way easily digested is hard, and there are many other sources with more in-depth explanations. However, be aware that physics culture goes out of its way to treat reality as if it were a deterministic system (e.g. adding parallel universes). This is because determinism is easier to work with than indeterminism just as causal ordering is easier to work with than acausal ordering. Physicists tend to leave acausal ordering to sorcery which is the subject I'm really trying to explain.

[22] A paradox is a logical statement that is both true and false at the same time, which should not exist. In sorcery, however, we often find that there are true paradoxes which are facts that are true and false—and exist.

[23] This is the same Simon Kochen of the Bell-Kochen-Specker theorem, so the source of the Strong Freewill theorem is an established quantum theorist. However, there is a question as to whether Kochen would approve of this treatise's interpretation and expansion on his work, so we remain in the realm of heresy.

[24] Entanglement is the phenomenon associated with quantum particles that share a quantum state such that no experiment can determine the state of either particle independently of the other, even when separated by a distance requiring superluminal communications. A description of such pairs must describe the whole system. spin is one of the particle states that is indeterminate outside the whole system.

[25] While most physicists will accept the apparent transluminal passage of a tunneling particle, the argument is that the particle's information does not travel faster than light. This is demonstrably false when a modulated signal arrives faster on a light beam with a tunneling barrier than one without.

[26] In Hegelian philosophy the trinitarian attributes of Spirit are Past, Present, and Future (80 p. 101). This is nonsensical since Spirit operates outside of time. Desire, Thought and Memory relate more to the nature of Spirit being non-temporal attributes.

[27] Desire here relates to needs and wants, and one might reasonably ask what a field of freewill could need or want. I think the answer is, the opportunity to choose.

[28] I like to call this the 'Malkavian' puzzle after the puzzle of the same type found in the Malkavian chief, Alistair Grout's mansion in the video game, Vampire: The Masquerade — Bloodlines.

[29] In his banned TEDX talk Dr. Rupert Sheldrake (79). briefly mentions his morphic fields interpretation as an alternative to the 'Law' interpretation normally used for the stable mathematical relationships such as Newton's gravity equation, and Einstein's theory of Special Relativity, currently identified as natural laws. Sheldrake's idea is that the concept of "Natural Law" is an unproven interpretation of observed relationships, which we can easily replace with another interpretation. The interpretation Sheldrake suggests is his morphic fields or "Natural Habit" interpretation that allows for some observed behaviors in nature that the 'Law' interpretation does not allow.

[30] an American psychologist who studied at, and then taught at the C.G. Jung Institute in Zurich.

[31] The concept of the Akashic records derives the teachings of H. P. Blavatsky (1831–1891). The word (ākāśa आकाश) is from Sanskrit and means aether or sky. In Theosophical lore, the Akashic records are an accumulation of all human events, thoughts, words, emotions, and intents from the past, present, and future recorded on the mental plain. While Blavatsky saw the records as coming only from humans, we need not be so biased as certainly everything alive leaves a mark on the records.

[32] Stanley J. Tambiah (1929–2014) social anthropologist and Esther and Sidney Rabb Professor (Emeritus) of Anthropology at Harvard University specializing in studies of Thailand, Sri Lanka, and Tamils, as well as the anthropology of religion and politics.

[33] Frazer is famous for his work *The Golden Bough* published in 1890 which discusses similarities between magical and religious beliefs around the world

[34] Azande is the plural form of Zande in the Zande language.

[35] after the Greek word "anthropos" that simply means human

[36] Stephen Hawking declared the current goal of science "is nothing less than a complete description of the universe," but Gödel proved decisively that such a description is impossible to produce. Sadly, modern scientists do not study philosophy.

[37] While there is generally no problem with conceiving of a multiverse, the use of multiple near identical universes to eliminate the need of a tuned universe is ludicrous and should remain with the elephants on the turtle scenario.

[38] I had originally formulated this as Quantum Animism, but later realized that it functions very much like the Nous Poétikos of Avicenna. Additionally, it seems that everybody was putting Quantum in front of everything just for the rhetorical effect. Therefore, it seemed prudent instead to herald back to a group, the Alchemists, that got it right before the word quantum meant anything.

[39] Here we should perhaps remember Simon Orne's warning to Joseph Curwen in Lovecraft's classic, The Case of Charles Dexter Ward, "doe not call up Any that you can not put downe; by the which I meane, Any that can in Turne call up somewhat against you" (78 p. 397).

[40] Magick is also naturally Queer, but that's for another discussion.

[41] Swiss linguist and semiotician whose ideas laid the foundation for 20th century linguistics and semiology.

[42] Italian novelist, literary critic, philosopher, semiotician, and university professor

[43] Eduardo Kohn is an author and Associate Professor of Anthropology at McGill University

[44] There is a noted difference between theory and practice. When developing theory, it is acceptable to use the testimony of a third-party witness if there is corroborating evidence from other witnesses. In practice an individual should only trust one's own vision or the vision of a trusted equal partner in a working. However, even trusted partners may cause trouble as John Dee experienced with his vision worker Edward Kelly. In such cases it is best to require direct evidence as corroboration. One should never employ unequal partners as this can constitute abuse as in the medieval use of children as seers.

[45] It is not surprising that McCarthy should use the language of myths and symbols to describe her visionary experiences. According to Marie-Louise von Franz, Jung's apprentice, *"symbolism is a net, so to speak, in which one can at least catch the unspeakable mystery of immediate experience of the unconscious"* (32 p. 192). Considering the unspeakable mysteries that she describes, we're fortunate that McCarthy has a usable vocabulary to relay it in the first place.

[46] McCarthy treats these "complexes" as full entities in their own right: as angels, deities, and angelic powers. Jung approaches this view, but actively avoids these terms to remain in the appearance of a scientific discourse.

[47] Pierce warns that, "If we want to understand this entropy of communication theory, it is best first to clear our minds of any ideas associated with the entropy of physics… the literature indicates that some workers have never recovered from the confusion engendered by an early admixture of ideas concerning the entropies of physics and communication theory" (38 p. 80). While one can describe the entropy of physics in terms of informational entropy, an increase in the entropy of physics is a loss of useable energy and an increase of informational entropy results in an increase in useable meaning or an increase in informational energy.

[48] By unpredictable, we do not mean random. There is mathematically no difference between a deterministic system and a random one, so random systems are ultimately predictable given that you can throw all the dice before the system runs its course, and therefore know the outcome

[49] A few years ago, I made a joke that the rise of the Internet and the related increase in information density had resulted in a drastic increase in informational entropy on earth. Since an increase in the informational entropy of a system is equivalent to an increase in informational energy of the system, the Internet was responsible for an increase in energy density in our local area of space. This matched the presence of dark energy, which is causing the accelerated expansion of the universe, so the Internet is responsible for the accelerated expansion of the universe. Every time I come back to this joke its logic has a disquieting effect that makes it progressively less funny.

[50] The derivation of Alchemical Animism turns out to be especially useful in thaumaturgic theory since it forms the basis of the acausal linkage where thaumaturgic actions are not direct causes, but relational interactions with luminosities. It also answers the curious question, to whom was Jesus talking to when he said, “Peace, be still” (King James Bible, Mark 4:39).

[51] If you are familiar with the concepts behind the martial form of T’ai Chi, you might consider this in light of the conversion of Chi into Jing where Chi is the flow of potential of energy and Jing is that energy converted to work in striking a target.

[52] There is undoubtedly more to say on frequency, but here the metaphor begins to break down. High and low are subjective feelings, tied to a direct experience that is indescribable. How do you explain high and low tones to a deaf person?

[53] The most common usage of a transformer is to drop voltage, but it is possible to do the reverse and raise the voltage depending on the relative number of windings on each coil.

[54] If in describing these luminosities Jung had used the word spirit or angel, he would have immediately lost all the scientific credibility because science must constantly fight to keep itself separate from theology. However, here we are doing sorcery rather than science so we can use the words Jung was afraid to use. Just keep in mind that when sorcerers refer to angels, they mean something a bit different than what theologians mean and a bit closer to what Jung was referring to as luminosity.

[55] I have, for some time, believed that time itself does not exist, but is really just relative velocities in space. However, the universe has consistently shown that it doesn’t really care what I believe.

[56] This brings to mind, the two raven familiars of Odin, Huginn (thought) and Muninn (memory), and Odin’s tendency to act as shaman journeying to the underworld in search of wisdom.

[57] see earlier chapter *Spirit to Matter*

[58] Consciousness acts a little like a contagion, and in this, there resides the possibility that humans woke because something conscious talked to us.

[59] While not the same thing as Sheldrake’s Morphic Fields, M-Space conceptually does describe the relationship between the archetypal structures that impact reality in the same way as Sheldrake’s fields. So, he certainly rates at least a mention at this point as well.

[60] Analogy seeks proportion of relationship while Metaphor seeks the projections of a transcendent pattern.

[61] “Freud was the first to take, and on which his claim to fame is largely grounded—to the view that there is such a thing as “psychic energy,” that the human personality is also an energy-system, and that it is the function of psychology to investigate the modifications, transmissions and conversions of psychic energy within the personality which shape and determine it. This latter conception is the very cornerstone of Freud’s psychoanalytic theory” (73).

[62] Mircea Eliade (1907 –1986) was a Romanian historian of religion and professor at the University of Chicago. Eliade established a view of human religious behavior still used by modern historians, philosophers, and anthropologists.

[63] The dilemma of the Anthropologists’ is that they must include themselves as participants. In some ways, this becomes an uncertainty principal of Anthropology.

[64] Sadly, Austin Spare's writings are more work of art than technical manual. They are purposely obscure, and while Spare himself left sections referenced but unwritten, many published editions of his work are also incomplete with whole sections redacted. The Sigil section is one that is often missing. While we should keep in mind Hanlon's razor, *"Never impute to coordinated malice what one can best explain by mutual stupidity,"* the sections missing are always the most useful ones.

[65] According to William Wallace the six sigil methods correspond to the six sub-abyssic Sephirot as strata. Wallace does not give the exact correspondences, but a good guess would be in order (1-6): Gevurah, Chesed, Tiferet, Hod, Netzach, and Yesod.

[66] Original reference: Fortune, Dion. 'The Broken Tryst', Occult Review 56:1 pp.21-25. (1932), p.23. Currently inaccessible to the author.

[67] Picatrix is the Latin title of an 11th century grimoire originally written in Arabic under the title Ghāyat al-Ḥakīm (غاية الحكيم), which means "The Aim of the Sage" or "The Goal of The Wise".

[68] Charles Stross, the author of the Laundry Files series of novels, suggests that the execution of criminals is a form of human sacrifice (82) with all the dangers inherent in that practice. This may explain the strength of the *vengeance* motive in the *justice* department as we're regularly dumping lives into our desire for revenge. Perhaps we should have a vengeance department instead.

[69] While Freud assumed that all psychical energy was based on the sex drive, Jung argued that the sex drive was only one manifestation of psychical energy. Here we are really using Jung's version of libido which is a more abstract energy flow though Freud originated the idea.

[70] The author of *The Tao of Craft* says about Fu and sigils: "The actual practice of crafting the Fu is better likened to Western sigil crafting. (46 p. 39)" Since I do not read Chinese, I'm going to take their word for it, and treat them the same.

[71] You can also measure entropy in nats or natural units. One nat is equal to 1/ln 2 shannons which is approximately 1.44 (bits). If a calculation uses $\log_2$ then its working in bits, if it uses ln (natural log) then it's in nats. One nat is the information content of an event if the probability of that event occurring is 1/e. However, the unit Quantum Mechanics uses most often is shannons or bits.

[72] Kohn notes that *"Without special vehicles of communications, such as hallucinogens, lower beings understand higher ones only through metaphor"* (24 p. 149). I would however consider that such special vehicles force the brain to operate in a metaphoric, right-brain or unconscious mode so it just makes metaphoric thinking easier.

[73] Decan is from the Latin decanus which means a chief of a group of ten.

[74] Hyparxis is a temporal term used by John G Bennett in his book *The Dramatic Universe* (1956) that derives from the writings of the Neoplatonist, Proclus who defines it as something like "the summit of any nature."

[75] The Triadic Hypothesis is the proposition that the most meaningful division of any idea is into three.

[76] We often say random but events such as the minute of birth are technically unpredictable in the same sense that the results of an individual quantum interaction is unpredictable.

[77] The US military has yet to live down their history of work with remote viewing and anything that sounds like ESP or psychic phenomena does not last long as a program in the current climate.

[78] A PDF of this article is available at http://library.noetic.org/library/publication-scholarly-papers/experiments-testing-models-mind-matter-interaction as of 2017-04-04.

[79] The entire quote is, “I am enough of the artist to draw freely upon my imagination. Imagination is more important than knowledge. Knowledge is limited. Imagination encircles the world.” The short version, “Imagination is more important than knowledge,” appears on a wall as the breakaway society’s motto in Disney’s 2015 movie Tomorrowland.

[80] This principle originates with the unpublished sayings of *Noxaura Corvina Pavor,* of whom the less said the better.

[81] This is the reverse from the common description as we often view causally bound matter as denser than acausal forces but approaching this from an information theory viewpoint is more descriptively useful.

[82] Schizophrenic: an obsolete psychiatric term for crazy.

[83] For bible scholars, Mathew 22:30 implies that Angels don’t bother with marriage, but it doesn’t specifically say anything about sex—wink, wink, nudge, nudge—say no more.

[84] From the aphorisms of Noxaura Corvina Pavor

[85] It’s somewhat off topic, but it is possible that some alien abduction experiences are actually mutual dreaming with non-human, alien, or trans-universal entities. If you wanted to explore another universe the only way to cross the material boundary would be through a form of remote viewing or mutual dreaming. Additionally, since telepathic phenomena, as demonstrated by experiment, operate at transluminal speeds outside normal space-time, the vast distances between stars are no barrier to mutual or shared dreaming.

[86] Arthur C. Clarke’s Third Law states that, “Any sufficiently advanced technology is indistinguishable from magic” (92).

[87] There may be some question as to whether this is a wise goal as material technology has not had a stellar moral or ethical history. However, I think one must first show that a path is possible before one can judge or reject it.

[88] Carl Sagan’s minimization of the effect by using the word “barely” is disingenuous, as gravity “barely” affects matter, that is, until you get enough in one spot, then it can swallow a star. Effects that are weak in a limited situation are neither trivial nor unimportant.

[89] Essentially a thauma-meter or thaumometer would be a miracle meter or wonder meter. Sadly, the name thaumometer has heavy use in the online game Minecraft. So, maybe units of Radin’s would be better.

[90] The reader should be thankful that I have not been able to justify mathematically introducing bra-ket notation into any of these discussions. Maybe in the next edition.